

ZION'S HERALD.

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No. 21.

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ADVERTISING RATES.
For insertion (space matter), per line, 10 cents.
Each continued insertion, " " 20
Three months, 15 insertions, " " 15
Six months, 30 " " " 15
Twelve months, 60 " " " 15
Business Notices, " " " 25
Reading, " " " 40

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TEMPUS OMNIA REVELAT.

BY MRS. S. R. KNAPP.

Impatient, oh we long to see,
Results arising — cannot brook
Delays. — Sought mortal, we
Scarce realize the plying look
Bestowed upon us from above;
Nor do we ken 'tis all in love,
We murmur at strange, hidden things,
And often strive the mystic veil
To penetrate; the ayon signs
To lure us on; then we bewail
Our incredulity too late,
And seek to throw the blame on Fate.
Could we but walk by faith, not sight,
With conscious trust in power divine,
We never would question, "Is it right?"
But know 'tis righteousness sublime
Which doth all things for the best,
Assured time will reveal the rest.
Things most mysterious here will be
Revealed in God's own proper time;
If not on earth, eternally
Will prove His sovereign law divine.
Give us such faith as cannot move,
Resting serenely in Thy love.

MORE STRAWS.

BY REV. JAMES PORTER, D. D.

Looking over a paper a few months since, that we seldom see, we were amazed to find an account of the trial of a traveling preacher, charged with refusing to attend to the work assigned him. It struck us as something very singular in Methodism. But on turning to the Discipline of 1872, we were still more amazed to find that the last General Conference discovered that such refusal is a crime, and provided for treating it as we have been accustomed to treat "crimes expressly forbidden in the Word of God, sufficient to exclude a person from the kingdom of grace and glory." For sometime prior to 1872, our rule relating to the subject was as follows: "If any preacher absent himself from his circuit, the Presiding Elder shall, as far as possible, fill his place with another preacher, who shall be paid for his labors out of the allowance of the absent preacher in proportion to his usual allowance." Discipline, ¶ 1868, page 96. This stands under the head of "Presiding Elders and their Duty," and is retained in our present Discipline. But the new rule forms a part of section two, which gives "the method of proceeding against accused traveling preachers," and reads thus:

"When a traveling preacher in the interim of an Annual Conference refuses to attend to the work assigned him, let the Presiding Elder proceed as directed in paragraphs 320-323," which show what he is to do, "when an Elder, Deacon, or Preacher is under report of being guilty of some crime expressly forbidden in the Word of God, sufficient to exclude a person from the kingdom of grace and glory." They read as follows: "In the interval of the Annual Conference let the Presiding Elder, in the absence of a Bishop, call as many traveling ministers as he shall think fit, at least five; and, if possible, bring the accused and the accuser face to face, and cause a correct record of the investigation to be kept and transmitted to the Annual Conference. If the person be clearly convicted, he shall be suspended from all ministerial services and Church privileges until the ensuing Annual Conference, at which his case shall be fully considered and determined." They further show what shall be done where the accused is a Presiding Elder, a supernumerary or supernumerary preacher, living out of the bounds of the Conference of which he is a member, etc., bringing all our ample arrangements for catching a flagrant criminal to bear upon one who shall refuse to attend to the work assigned

him and subjecting him to the same penalty, if convicted. The law is mandatory. The Presiding Elder is allowed no discretion; he must bring the refusing brother to trial, and suspend him from "all ministerial services, and Church privileges if convicted." The case mentioned at the beginning of this article represents the Presiding Elder concerned as opposed to the rejected appointment, as were all his associates, but he felt obliged by the new rule to arraign the offender. Fortunately, however, the committee justified the brother in not attending the work assigned him, and thus he escaped the disgrace and inconvenience of suspension.

Now, who was the originator of this rule we know not. A careful examination of the journals of the last General Conference may bring him to the light. We have only traced the matter far enough to find that it was presented to the Conference by the Committee on Revisals, in Report No. XV, and adopted June 4th, on motion of Rev. E. O. Haven, chairman of said committee. There may have been some reason for its enactment which we do not apprehend, but in the absence of such reason, it seems to be a very singular affair. The itinerancy having been in successful operation for more than a hundred years without any such arrangement for catching clerical fugitives, we are naturally led to inquire what does it mean? Our multiplying improvements in salaries, parsonage accommodations, and traveling facilities would seem to preclude the necessity for any extra machinery for keeping the preachers in the itinerant traces. The measure would have been more appropriate fifty years ago. It is unfortunate, too, bearing as it does alone upon the local pastors, not at all on the Bishops or the people, that it was enacted at the first General Conference in which laymen participated. Some may be disposed to attribute it to them, but we have no idea that they were active in the matter, or that they gave it much attention. It don't look like their work. They had nothing to gain by it, and had little experience calculated to suggest it. In fact they don't want any minister to be forced upon them by the Bishops, however good, or great. Our people only need to know that their pastor's heart is not with them to be willing to let him go. But no matter now; we have the rule, and it has been tried on some good brethren, and has not succeeded very well, and never will. The sooner it is rescinded the better for all concerned.

There is another straw connected with our administration which seems to have some family relation to the one just noticed. Being at Conference lately and unusually free from care, we listened to the examination of the candidates for admission by the Bishop, and were impressed with the unusual emphasis given to that part of the twelfth rule which reads, "it is your duty to employ your time in the manner in which we direct: in preaching, and visiting from house to house; in reading, meditation, and prayer. Above all, if your labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for His glory." The "we" was justly represented to be the Bishops. But it was assumed that each minister was equal to the place assigned him, and each place only needed one minister, so that there was no room for any extra, or irregular work. The inference we drew from the examination was that the Bishop was not much in favor of our doing good at any time or place, or in any way, other than he, or his associates should advise. In other words, that we should do the exact work prescribed, or sit down and be quiet. But suppose the Bishop should not see fit to give some of the ministers any direction or advice whatever, what was the case in that Conference, what then? Or, suppose he should happen by some means to make a mistake, and send men where they are not wanted, and would not be heard or supported, are they nevertheless to go on, and take their chances? Brethren have not always done this, and have safely contrived a little for themselves to meet the emergency and afterward obtained more congenial positions. But now if they don't go, they are to be arrested and brought to trial for a capital offense, and, perhaps, suspended from all ministerial functions, and "Church privileges."

For our Church, which claims to have only a "moderate Episcopacy," to take such high ground as this is a little remarkable. We fully believe in our general economy, and have defended it in its severest struggles, but this measure looks in the wrong direction, and requires (to work well) that our Bishops should be infallible, as they are not, and are not likely to be. They are liable to be misinformed, or to be unconsciously warped by prejudice, and, therefore, to give wrong advice, or none at all. To bind the preachers to obey in every case on pain of immediate disfranchise-

ment is too hierarchical for the men concerned, and the times in which we live. The moral and social argument is sufficient to hold them to their work except in extreme cases. Is it unsafe to allow them a little discretion where the imperfection of human judgment or feeling has placed them in an awkward position? Suppose they should do a little good the Bishops have failed to advise, or in an irregular way? Our Church is the last in the world that should complain of irregularities. We are indebted to them for many of our best arrangements, and much of our success in saving lost men. Lay preaching, and even our Episcopacy, was an irregularity at first. So, of most of our benevolent operations. They originated without advice from the acknowledged authorities, and were afterward adopted, and made regular. Had not our educational institutions been started irregularly, our literary status would have been very different from what it is. Many of them were established against advice from high places, and are nevertheless doing a good work. The Episcopal, and even the Roman Catholic Church started out with an Episcopacy as mild as our own, but it has grown little by little, till it controls every body, and almost every thing within its range. We have had some humiliating displays of its power lately that should admonish us to move cautiously.

Rumor says, that the private deliberations of the Bishops favor the exercise of more authority, and their administration in several little particulars rather seems to confirm it. At all events, we hear some pretty emphatic criticisms of certain administrative measures that usage does not sustain. While they may not be alarming they should command attention, and not be allowed to grow into precedents. Our Bishops are good men and wise, but no better, or higher in orders, than many over whom they officially preside. They are respected for their office, and works sake, and will be; but they must in turn respect the preachers and people under them, and not complain if they sometimes take the liberty of thinking and acting for themselves.

WOODCHUCKS.

BY PROF. GEORGE PRENTICE.

Woodchucks have long been familiar to me. In my younger days they used to scamper in dismay from my path. With whizzing stones, brandished pitchforks, and yelping dogs, they were driven to their holes. It was royal law. I never occurred to me to ask whether the poor fellows enjoyed the sport as well as dogs and boys. If they got off without a whack from stick or stone, or a sharp nip from the dog, it was held better luck than they were entitled to. They are too fond of clover and other country delicacies for a farmer to have any conscience about harrasing them. Despite boyish severities toward woodchucks, no foreboding of vengeance troubled me. Food and sleep were sweet to me; digestion and conscience were undisturbed. Not even the ghost of a woodchuck ruffled my dreams.

Happy and grateful I went to the New England Conference. Stepping into Magee's, a good minister was encountered. He rushed toward me with brightening eye and warm greeting, and said, "how about woodchucks?" "Poor man!" said I to myself; "he is losing his wits." But to him I remarked, in a cheerful tone, "woodchucks are woodchucks, sir!" Next Magee was encountered. Sharp as the thrust of a lancet came his question, "what about woodchucks?" "Nice fellow, Magee, but a little queer sometimes!" was my mental comment.

In the Herald office sat Mr. Weed. As a general thing he is the prince of gentlemen, but that day he exclaimed, "how about Connecticut woodchucks?" This is some new slang at the Hub, thought I, intent on not showing my ignorance; and hoping that patience would enlighten me, I responded, "Connecticut woodchucks are as good as any." Probably he thought my temper a little ruffled at being put down, for he did not press the question.

On the street a Presiding Elder met me. He gave me a queer look and said, "woodchucks!" "O, they are underground creatures, like Presiding Elders," I retorted. He cast a glance of pity at me, and passed on. An old friend came up with a smile on his face. You were going to say "woodchuck," said I. He blushed, admitted the charge, and passed along. A former parishioner spoke to me. Suddenly he brightened up, and I knew what was coming. "Not a word about woodchucks," threatened I. As we parted he was overheard murmuring, "well, he's pretty sore over it."

The world has gone crazy about woodchucks, I meditated; I will go to Brother Holt's, where I shan't be bothered with them. Vain hope! Hardly was I in the house, when fair Mary exclaimed, "how about woodchucks?" "O yes," echoed her hospitable mother;

"about those woodchucks?" The two Nottages called out, "woodchucks! ha! ha!" Then came a sweet, gentle voice, all music, and with a touch of sympathy in it that plainly meant, "I should like to stand by you; only the case is hopeless." It was the voice of my wife; and she, too, cried out, "those woodchucks, you know!"

The thing was getting beyond all bounds. "Woodchucks!" I grumbled. "Boston swarms with them; they have been under my heels ever since I got off the cars. What does it all mean? Everybody is talking about them." They found ZION'S HERALD, and showed me how somebody had published to the world that I had tripped in natural history. Something in an article of mine implied that woodchucks leave beauty behind them when they leave footprints in the snow. My critical friend from Vermont says that the animal hibernates, and so leaves no tracks in that season. That these animals sleep the winter months away, everybody knows who has spent his boyhood in the country. But does it follow that they make no tracks in snow? When I had reached that point in my article, I paused to recall what animals I had seen making tracks in snowy woods. It is easy enough to find tracks — not so easy to find the trackmakers at their work.

Every animal named in that paragraph had I seen making tracks. To be sure, it was the first week in May when I saw the woodchuck; but the snow lay two or three inches deep that morning. I have seen it as deep in Worcester County, Mass., in the middle of May. It would be a pretty stiff hibernator that did not get thawed out by that time. My critic was at fault, then, in supposing that the woodchuck does not leave tracks in the snow.

But it was easier to dispose of my friend in Vermont than to get clear of the woodchucks he had been up and around me. I had been about that Vermont spot for some time, and Dr. Warren, he told me, was not far off.

So I went through the week. I grew suspicious of everybody. When that Angel spoke to the Conference about our duties to brutes, I suspected he had woodchucks in mind. Mr. Vice President Wilson began to tell me of something that he had seen in the Herald, and I believed he was after the same game. Talk B. insisted that I had mistaken a rabbit for the other animal. There was malice in that suggestion. B. never has quite forgiven me for hinting, in the old Wilbraham days, after one of his original declamations about the poor Irishman sitting down in our American Canaan, under the spreading shade of the mighty shamrock, that after all the shamrock is merely a sort of white clover. But it was doubtless uncharitable to think B. wished to pay off that old debt, and so I humbly beg his pardon for having published such fancies. Only Mallahan stood by me.

Since returning to Middletown, it has been a matter of some interest to study up the woodchuck. It would be easy to pass upon him. The books at my command give me a very full and accurate account of him. On a single point of special interest, they left me in the dark, namely, at what time in the Spring he appears above ground. The books all state that the European marmot goes into winter quarters about the first of October, and forsakes them about the first of April. Prof. Rice, who knows nearly everything, could not tell me this; though he showed me, with a grim smile, a work containing the safe statement that the arctomys monax sleeps until awakened by the returning heat of the season.

Yesterday was one of the few days which this crabbed Spring has allowed us, and I improved part of it in a glorious walk. Sobered remark, that to learn about training horses one must go among horse trainers, put me to thinking that to learn about woodchucks one must go among farmers. I sallied forth. The first man I came upon was an Irishman, who had no doubt been sitting under the shamrock. He said, "I know all 'bout woo-woo-woodchucks, sir;" but as his gait was as unsteady as his speech, I left him hugging the fence, which he told me was "fa-fa-falling down." Four competent witnesses concurred in saying that "the varmints in question get out about the first of April." Three of them had seen the woodchucks out this year as early as that. The Hartford Post, under date of April 14th, says, "woodchucks are out in full force in the country." I am writing, April 25, and the air is full of snow, and the ground covered with it while I write, O, Vermonters. The Connecticut woodchuck would surely make tracks to-day. What if I had slipped? The woodchuck was of no consequence. Walking once with James Russell Lowell (omnate l'altissimo poeta), I quoted, as applicable to the late autumnal season,

"A single crow a single crow lets fall." He responded, "that comes in winter,

not in Fall." I knew better, and said so; Lowell knew best, and said so with unimaginable grace. Finally I quoted from his "Indian Summer Reverie":

"The single crow a single crow lets fall;
And all around me, every bush and tree
Says, Autumn's here, and Winter soon will be,
Who knows his soft, white sleep and silence over all."

He smiled, and said, "well, I was wrong then; but now I am right." At the time the remark seemed a playful evasion. I now think he was both serious and in the right. Is the "Indian Summer Reverie" any the less marvelous as a picture of an enchanting Indian Summer for that slight inexactness?

ZION'S HERALD.

BY REV. MARK TRAFYON, M. A.

Haslitt, the eminent essayist and painter, has an interesting article on "persons one could wish to have seen," and this suggests scenes which one might desire to enjoy; and among those one might innocently desire to witness one's own funeral obsequies — from some quiet place to look in upon the scene; to mark the bustling and impatient undertaker, in his business-like manner; to hear him whisper in the ear of the officiating clergyman, "please be short, as I have two more this afternoon" (I met one of this class, up among the mountains of New Hampshire last Summer, who recognized me, remarking, "ah, we have often met, and I remember you as rather long in your funeral services;" I should feel a grim satisfaction in performing the service for him; it should be satisfactorily brief); to mark the profound sorrow of the few, and the cool indifference of the many; to see the manner in which the mass regard such an event, as something uncommon, and out of the usual current of life, as though we are not all in the same line, only separated by brief spaces; — all this would be interesting. And who can say that we do not witness such events?

But next to this, perhaps, would be the pleasure of reading our own obituaries? Very few have enjoyed this rare and exciting exercise, so that we almost envy the editor of ZION'S HERALD, who, sitting in his elegant and cosy study in Newton, in dressing-gown and slippers, looking over the morning papers which were just brought in, and waiting the call to breakfast, as he unfolds the morning Globe of the 13th inst., finds staring him in the face the startling announcement, "DEATH OF REV. B. K. PEIRCE, D. D., editor of ZION'S HERALD," followed by a full, very discriminating and appreciative obituary notice? It is impossible to describe the scene which we imagine to have followed; the frantic leap, overturning any number of chairs in his rush to his wife's room; the wild cry, "wife, wake up! Am I dead?" "I should think not, my dear, from the noise you make," said the good woman. (Much of this, as will be seen by the editorial note, is characteristic romancing. — ED. HERALD.)

This would hardly seem to be an open question; still, the corps of editors of the Globe say he is dead. He, though having read his own obituary, the main facts of which he cannot deny, says he isn't? Editors do not like to go back upon themselves, and are most unwilling to retract a statement, although manifestly wrong; and how this matter will end with them we cannot say. But, readers of the HERALD, as this is the 14th of May, the day after the abrupt "taking off" of our old friend by the Globe, let us resume our observations in the HERALD OFFICE, left so suddenly last week.

We have just had a glance at the agent, and now, just behind his desk, and in the corner of the room, is that of the editor, alas, that was, according to the enterprising Boston press. But there he sits, as really alive as ever — a small-sized man, with a well knit frame, muscular, and of great endurance; a good head, inclined to baldness; a nervous temperament, which will not allow him to rest; a good, clear eye; and a tender heart (how many tears he has shed over his waste-basket, we may not know; but it may be a satisfaction to disappointed correspondents to know that tears are shed.)

All editorial matter comes to this desk, and is here examined carefully, and passed upon by the editorial judgement. The available goes to the pigeon-hole for use, the rest to the paper makers. It is a task to manage satisfactorily and with success a weekly paper like our HERALD, and editors ought to be remembered in prayer, with other workers in the vineyard.

Let us pause a moment in this presence, and quietly watch him as he overhauls his morning mail. The wonder is how he can have patience to read all that comes to his desk; and between us alone, I do not believe he does. It is not necessary; a glance often must decide the fate of a communication. There! he opens one now, as

we look; it is written, like the prophet's roll, "within and on the back side;" and not content with this, it is written across, and on the margin. A note at the bottom reads, "please correct this, and print it next week." "Hum!" says he; and it goes to the basket.

But he selects all the good, and lays them away, from which to draw for copy in the future. The accumulation is simply enormous. To the certain knowledge of this writer, there are articles which have been in that "accepted" drawer for two full years, and there will rest, though hardly in hope!

But let us say to young correspondents, despair not; write on, though never seeing yourself in type; you will succeed by and by, and thank the careful editor who prevented your making a fool of yourself. The greatest of curiosities would be a sheet made up of articles just as they come to an editor's desk, *literatim, verbatim and spellatim!* But it would be cruel.

Our friend looks a little jaded. He has no rest; is called every Sabbath somewhere, for Sunday-schools, or some other special service; and if he does not check himself we shall read his obituary all too soon, in truth. But he is doing a great work for God and humanity, for which long may he be spared. Wisely he has adopted the plan of doing his main writing in the quiet of his country home, instead of in the bustle of the office, so that we shall not see him in his severest labor; but his interesting articles, from week to week, will give you some idea, in addition to what you see of office work, of the labor of editing a newspaper.

No man can do this work without an assistant editor. In the earlier days of the HERALD it was not so great a task, but that one could do the entire work; but these are the days of the prophet's vision: "many run to and fro, and knowledge is increased." A half bushel of papers is daily poured on the editor's desk; they must be looked over, and selections made for the next issue; items of news marked for transfer. In these times of haste, news does not keep long; the fact of to-day, "important, if true," is a myth to-morrow, as was the death of our editor; and so there must be a vigilant eye running over the flying dailies. Such an one is found in our old friend and Conference colabourer,

REV. E. A. MANNING.

Leaving now the editor's office, we mount a long flight of stairs, to the third story, passing on our right the rooms of the Massachusetts Temperance Alliance, and on the left, on the third floor, the room of the "Woman's Foreign Missionary Society," where Mrs. Daggett presides with queenly grace, and come to the room of the Assistant Editor. All the work of making up the paper, reading the proof, arranging the order of the contents, is done here; and it is no slight task, requiring taste, tact, and close application. There is much in the "make-up" of a paper to make it attractive to the eye, and to harmonize it with good taste. Then "proof-reading" is among the fine arts, and has its own laws and rules, as inflexible as fate. Singularly, it may seem to the reader, writers will often overlook an error in their own composition, which an expert proof-reader will at once detect, simply because it is so familiar to them. The eye of the proof-reader must take in every word, as he is responsible, not for the sentiment or style, but etymology, punctuation, and agreement with copy. We are sure no paper presents a more faultless face, in these respects, than our own HERALD, the credit for which is to be passed to our careful Assistant Editor.

Next week we shall visit the types, and then close.

THE MODERN SUBSTITUTE FOR CHRISTIANITY.

We find in the Boston Journal, May 2, the following excellent editorial:—

We made allusion some days since to the inauguration of Mr. James Parton as President of the New York Liberal Club. The matter is worth recurring to, not on account of the importance of the occasion, but of the nature of Mr. Parton's address. The class of people represented by the New York Liberal Club, and other organizations of the same character in this country and England, is made up of that school of modern philosophers who make war, more or less openly, more or less actively, upon what they are pleased to term the religious superstitions of the day. The faith of the Churches, they say, is obsolete; it answered very well for the earlier ages, and for man in a state of semi-civilization, but it cannot meet its modern objects; it cannot hold its own with science; and is destined to take its place with fire-worship and fetishism. The Bible is a very eclectic, to be sure, but remarkable for literary qualities, and interesting as a memorial of the past. The fisher of Galilee was a very good man, a teacher of singular power and purity, misguided possibly, but nevertheless one of the

most remarkable characters in history. These very amiable philosophers of the day, having found the folly and futility of the effete traditions of the Churches, are unwilling that their fellow-men should be any longer burdened thereby, and are ready to lead them up to their own serene heights of self-complacent philosophy. This being the case, it becomes a matter of interest to ascertain what they have to offer in the place of the faith whose falsity they have discovered. Doubtless the Christian religion is still held by very many who find in it what they blindly imagine to be peace and comfort. Sustained by its precepts and promises, many millions of people have lived pure and honest lives, and have died hopefully and tranquilly. It is a pity, of course, that the masses of people should be so deluded, but it is out of the question that they can be persuaded to give up the faith they now have without adopting some substitute. It is interesting, therefore, we say, to learn what these Liberal philosophers have to offer. Let us listen to Mr. Parton, their spokesman, and ascertain what it is:

Mr. Parton announces, in the first place, that the human race is "tossed upon this round ball of earth, naked and shelterless, and sent whirling through space; why, we don't know, and whence we don't know, and whither we don't know." The sole duty of man, as further stated by Mr. Parton, is to "hang together and stand by the interests of the whole body" — "taking nothing for granted, welcoming all eccentricities of opinion, believing nothing because it has been believed for a long time, tolerant of everything except intolerance, and charitable even for that, and objecting to nothing except ill-humor, discourtesy and insincerity." "There is no help for man but in himself."

Here, then, we have the articles of the Liberal creed, as formulated by Mr. Parton. This it is which is to take the place of the old and worn out faith. We have at last a clear enunciation of the new evangel. Let us look at it a moment: Instead of the idea of a watchful and controlling Providence, caring even for the sparrow's fall, and providing for the daily wants of numberless creatures, we have a blind something which is tossing and whirling the race through space, without regard to the why, whence or whither. In place of the doctrine of the strengthening presence of God in the heart of man, we have man in his loneliness, "with no help but in himself." In place of the two-fold commandment of love to God and love to man, we have the imperative duty of "hanging together," and "objecting to ill-humor, discourtesy and insincerity." Strange, isn't it, that the Churches are not swift to abandon their battered and threadbare creeds, and take up with a faith which brings so great comfort and help, which is so cheerful and inspiring, and which must make it so easy to face the duties of this life and the uncertainties of the next?

It is not our office or aim to enter into religious discussions of any kind. But when the question becomes one between religion and no religion, between faith and universal skepticism, we cannot refrain from speaking. We desire only that the old, simple, comforting faith may be compared for a moment with this new creed of the new philosophers, in order that it may be seen what a dreary and ghastly substitute the latter is for the former.

A THANKFUL HEART.

At a dinner-table, in the cabin of an English steamer, there sat a conceited young man, who thought he displayed his own importance by abusing every thing placed before him. A clergyman present remonstrated with him, but in vain. Even on deck he continued his complaints of the ill-cooked, unsavory fare, until the clergyman, thoroughly disgusted, turned away, and walking toward the steerage, noticed an old man, in his homespun, and well-worn shepherd's plaid, crouching behind the paddle-box, where he thought himself unobserved. He took from his pocket a piece of dry bread and cheese, and laying them down before him, reverently took off his blue bonnet, then his white hair streaming in the wind, clasped his hands together, and blessed God for His mercy. In the great Giver's hands he gifts of many kinds, and to the scantiest dole of this world's fare we oftentimes see added that richer boon — a grateful heart.

A lady was teaching her little girl her evening prayer. After a while she forgot the presence of the child, and her prayer took the form of an earnest thanksgiving for all that the child was to her. After she had finished, the child sprang up and said: "Well, mamma, I never did think you would talk about me to God in that way. But if that's true, what you told Him, I've been thinking [putting her arms about her mother's neck] that I'd never be a naughty girl again."

DOCTRINAL PAPERS.

THE NECESSITY OF AN EDUCATED MINISTRY.

BY REV. A. CHURCH.

[The following essay was read at the recent District Conference held at Winterport Me., and unanimously requested of the writer for publication.]

Without hesitation, I answer the implied question affirmatively: There is an absolute necessity for an educated ministry. The Church demands it; the world's needs demand it; the Master, the Head of the Church, demands it.

But just here we meet the question, "What do you mean by an educated ministry?" The answer has been, and will be, varied. A man's views are necessarily modified, if not controlled, by his horizon. Nor is this less true in regard to the intellectual than physical world. The inhabitant of an Alpine valley may be unequal to the idea of a day with the sun fifteen hours above the horizon; but he may be better able to enjoy and use the few hours of sunlight allowed him, than the inhabitant of more sunny regions. So there is value and force in the views of those who urge that a ministerial education ought to embrace something more than book knowledge, or school training.

It is to be expected that the man who has spent his life largely in companionship with books will feel that this is the source of education for any profession; and, if he be a minister, for the ministry. His mind has been trained to close thinking, until he not only readily detects the loose and disjointed statements of the undisciplined, but he finds them extremely irksome and repulsive. His knowledge of facts and principles is such that vague generalities, or blundering attempts to state some half remembered fact, or half comprehended truth, are painful. His acquaintance with the original Scriptures and the principles of interpretation make the misapprehension and the misapplication of them by a professed minister intolerable, and awaken his strongest condemnation. Christian charity itself will not cover the offense, though it "believeth all things, hopeth all things."

But may there not be a defect in his opinions, after all? Does he, can he take into view all the requirements of the Christian ministry? From his standpoint there may be no defect in his views; but there may be an outlook more extensive, and that shall furnish conclusions that better meet the necessities of the case. In the various occupations of life men are trained for the work they are to perform. A farmer does not need a classical nor a commercial education. He may be thoroughly at home on his farm, but lost on the quarter deck of a ship. And, on the other hand, the sailor would be equally at loss on the farm. The soldier, the mechanic, the artist, is each educated or trained for his work. Nor is any one required to know the use and application of all the arts and sciences involved in his profession or trade. Many a mariner has guided his ship safely by the stars, who knew nothing of the science of astronomy. The mechanical power are daily used by those who know nothing of natural philosophy. Many a good loaf of bread is made by those who know nothing of chemistry. The carpenter uses skillfully his saws and planes, but cannot manipulate the steel. The laws of the growth of plants may be all mystery to the manufacturer, and yet be turning out from his looms the costly fabric, or from his machinery the useful and ornamental articles of daily life. Thus does this thought underlie all the activities of life. Nor is there anything wrong in this; it is rather a matter of necessity than of choice. Men are wanting in time or capacity, or both, in regard to universal knowledge; and the compensation is found in the fact that they are—shall I say, divinely adapted for the various positions and callings of life?

It would be worse than folly, then, to prescribe an unvarying educational course for the human race; and it is proof of anything rather than superiority, to look with scorn upon a neighbor because he may be ignorant of some favorite study or author, or be not quite at ease outside of his own profession or calling, or a particular phase of it.

Now, to apply these thoughts to ministerial education. The profession is indeed a unit; but it does not follow that every member of it has the same office-work, or is capable of it; rather is it true that there are "many members, but one body;" and as the members of the body have each its appropriate position and work, and the appropriate training or education, so should that be considered an efficient education which trains each minister for his place and work. Ministerial education should embrace a thorough knowledge of the original Scriptures, so that there should be as thorough an acquaintance with its authorities as in the legal or medical profession. If possible, it should be even more at home in its appointed field of biblical archaeology, hermeneutics, church history, organization and discipline, eloquence and elocution, and homiletics, associated with rigid mental discipline; and hence, the studies by which it may be acquired. Such is a very brief indication of the direction of ministerial education.

My position in regard to it is this: that while all this enters into the education of the ministry, and to it is a great necessity, the ministry being set for the defense of the gospel of Christ, no one man is required to possess all the qualifications of the ministry, neither to do all its work. God raised up one Moses, one Paul, one Wesley; but it does not follow that God has raised up

no others. The kingdom of nature teaches that God is as great in the atom as in the mountain. The violet and the rose, and the forest tree, the growth of centuries, are alike His work; He gives form and destiny alike to the small that crawls at eye in the public path, and to the half reasoning elephant. So to each His call comes; and when the consecrated man accepts the place and the work, he is as much doing God's work as either Moses or Paul, though perhaps less noted by the world. His education is that which fits him for that place and work. Ambition, or injudicious friends, or both, may have put Saul's armor upon David—and as unsuccessfully.

It certainly is not a matter beyond the observation of some of us, that a collegiate course has failed to make a man a successful minister; nor has a theological course mended the matter; while the so-called illiterate preacher has, in spite of his blunders and unorthodox ways, borne off the prize, and added jewels to the Master's crown.

Let, then, the same course be pursued in regard to the minister that is followed in other trades and professions. Fit the man for his place; let the man fit himself for his place; let not every minister aspire to scholarship, to be an author or an editor, to a professorship, or to be a bishop. I would by no means impudently check upon the upward flight of some eagle, nor chain the young giant—would not, if I could—but rather urge him to show his strength. But there is small danger of it, for, between the call of God and the consciousness of power and duty, he will hardly fail to find his position. Luther's song will reach the ear of his heaven-appointed guardian, mid the snow and cold of winter. Nay, even the discipline of these sufferings is an essential part of the education of many of those of whom the world was not worthy.

[To be continued.]

SUCCESS IN SOUL-SAVING.

BY REV. L. D. BENTLEY.

We shall be astonished, if we have not carefully read about it, to find how much there is in the Bible to encourage us to believe in the necessity of having a continued revival of the work of God by an increase of piety, power and numbers in the Church; and on the other hand, how much there is to condemn those who do not believe those things to be possible, especially the last, and are not instrumentally producing those results.

Let us consider some words of stimulus. One of the first utterances of Jehovah reads thus: "I shall bruise thy head;" meaning, if we have understood it correctly, that there was power placed at the disposal of man, through the promise of Christ, to vanquish the devil, to be constantly saved, and to be continually saving and strengthening other souls, or perfecting them in holiness. There is not any necessity of any sinner's living a day in sin, or for a believer to work without knowing he has been successful. The prophet Isaiah, in speaking of Christ, says, "Of the increase of His government and peace there shall be no end." If God has been proving this true to some extent, and who can doubt it, what must be the feelings of those who are conscious they are not of the number that are contributing to make this declaration true? That no one should excuse himself because he might be surrounded by difficulties, or discouraging facts, it is written, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him;" so that, no matter what the circumstances be, the one that obeys and believes shall surely see results as promised.

The blessed Saviour confirmed this truth when He said, "He that reapseth receiveth wages, and gathereth forth unto life eternal"—showing us that He was in perfect agreement with David, that any one person entering the gospel field, and laboring, should have sheaves for his toil. The apostle Paul, after having proved the word of the Lord in many different fields, and under some of the most discouraging circumstances that ever pressed the heart of a toiler, exclaims, "Now, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the favor of His knowledge by us in every place;" and St. Jude commands us in the name of the Master, to "save with fear, pulling them out of the fire."

Let any man sit down and study the prospect there is of himself, relatives, or neighbors reaching heaven, in the light of the teachings of the Bible; and then study the nature and duration of the punishment of the wicked, as God has declared it; and then add, as one did, "I know that it will be heaven or hell with me when I die, and he will be for himself and others immediately and successfully." "I choked up, and my eyes filled with tears as I talked with my class to-day," said a Sabbath-school teacher recently, "and the worst boy in the class promised to seek the Lord." He added, "oh, if we only believed more, and different, then we should feel more, and act different, and results would be different." Brethren, let us "tarry in Jerusalem" till we can say, "I could wish myself crucified, or suffer as did Christ, for my brethren, my kinsmen according to the flesh," "that they might be saved." Let not the ear of Spring or Summer hear us even talking about going into winter quarters.

There are many persons that have all the elements of power to save men, instrumentally, but one; and like the young man in the gospel, that deficiency is fatal. They have cultivation,

judgment, taste, voice, manner, and physique, as they need, to make them successful; but, alas, they have not faith in themselves, or God, or the means resorted to, to produce the results demanded. They are waiting for God to work arbitrarily, instead of trusting in agencies used as He has directed; or, they are doubting if anything can be done differently under the circumstances. Now, why are so many thus fatally deficient? What are the reasons for these things?

We come to the conclusion that they have not even general faith in the Bible, or they have not relying or appropriating faith. We have not only an emasculated gospel, but the same kind of faith. Many do not believe what the Bible says respecting the punishment of the wicked, the necessity of a life of purity, obedience, and holiness; or, in the order of sorrow, repentance, consecration, and the supernatural change of heart that must be wrought by the Holy Spirit to bring a person into a state of justification. We must believe God's statements of facts, and His description of experiences of holy, as well as wicked, men and women, and His warnings, threatenings, and commands, before we can successfully plead and apply His promises. Not only the Bible as a whole must be believed, but item by item. When we believe, obey, and work together with God, as we should, we shall be able to say in very truth, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to preach the acceptable year of the Lord," and I have not toiled for nought.

CORRESPONDENCE.

ANOTHER CONFERENCE.

BY REV. O. H. JASPER, D. D.

That embarrassments should arise in the work of stationing the preachers is to be expected. Human society is as yet nowhere without frictions; and in its highest styles it must have, or must have had, its greatest trials.

No system of pastoral supply to the Church brings so heavy a burden, or so severe a strain upon human nature, as the itinerancy; no system, to work smoothly, requires so high a state of grace; and none, with all the conditions of success, is so valuable to the world, in a Christian point of view. No system so well conserves the forces of the ministry, and none so well develops the varied resources of the Church.

Perfectly operated, what one connection fails to do some other will do. All classes are likely to be reached in the rounding of a complete period. These revolutions also impress the general society at certain sensitive or live points, more deeply, if less continuously, than in any other system. And general society greatly needs these penetrating touches often repeated; and it may be also that slight and frequent interruptions are needed, as reliefs to let off the agony which, kept too long, might burst the vessels. This escape, and consequent collapse, gives opportunity for reflection, and in due time, by the healthful repetition of stroke on stroke, conviction is secured. At any rate, it opens, in due time, a way of escape from the "gnashing teeth" of infuriated demagogues and time-serving and policy-bound Christians.

One of the principal embarrassments found in making out the appointments in this age, arises from the sensationalism which pervades the Churches. This shows itself in various ways—as, in the expensiveness of churches, which requires, as is supposed, an exotic pastor to pay off the heavy indebtedness of the society; and in the fondness for new things, making familiar faces disagreeable. Then, in all the circle of ever-seen or ever-heard of ministers there are none to suit! While admitting the intellectual, religious and social qualifications, it is considered an all-sufficient objection to a man that he has been known for several years. As a merchant, mechanic, lawyer, doctor, teacher, cook, hostler, wood-sawyer, or boot-black, this would be a decided recommendation; but in a pastor and preacher, the most important service in life, it is an equally decided objection. The same man, rejected because of acquaintance, which acquaintance is all in his favor, brought from a region so dim and distant as to leave him unknown, with a chance for a cheat, will be highly acceptable till the new is off, or till the sensation has subsided; and then the same scene must be re-enacted. It would be strange if the Churches flourished under this state of things. The Church is looking only for sensations; and these are not Christian devotions. The people come out to hear, or see some new thing, or something so newly and strangely presented as to be "as good as new."

The pastor, of course, understands his work to be, not "to bring forth things new and old," but only new in some way. To this he will address himself.

Another embarrassment comes from the ministry. A certain class of ministers, large and growing, having reached a position which they fairly regard as the first circle, or highest places, are unwilling to come down, or even to move on the same plane; they insist on going higher still, every time. And even this would not be so bad, but in their high places they have come to look down on all around them; and now they see nothing so high as where they stand. This, added to the fact that the Churches around them look on them in the same angle, and, moreover, desire no man they ever

knew, or saw, or heard of before, it becomes a pretty serious question as to "how to do it" in these cases.

Other embarrassments will arise, of the same general character, but in various modified forms and degrees. A preacher has run through the list of stations to which he is adapted; and he cannot be modified possibly to fit another list. He has, perhaps, run through in a few years, because his list was not long, and he cannot go round again. He is a good man, and has done good service in his way, but now the field does not invite him. He is not worn out, nor broken down, but, fairly and honestly viewed, seems to have done his work so far, and to have done it well. And it is difficult to transfer him, because he is not asked for; he is not sensational.

To meet the embarrassments arising from these and similar sources, our system has no provision; but its elastic nature makes it easy to supply one. Indeed, there may be no serious harm in the existing course of things, but where frictions can easily be avoided they should be, in order to economize force; and this very force, often wasted in friction, is just what the work wants and the world needs. And while we readily admit that most of the embarrassments of the system might be corrected by heart-work, we think not all; and if all might be, an improved system, with the improved heart work added, would give still greater efficiency. Leave nothing to the heart which the head or the hand can do; but when head and hand have completed their arrangements, let the heart-power be added in the highest degree, and the results cannot fail.

In the multitude and variety of Conferences in our system there is perfect harmony, but possibly one is wanting. The District Conference, the latest born, or born again, will yet prove a success, and become a perfect link in the chain. The Presiding Elders, as yet, have no Conference. But they are an important and numerous class of officials in the Church. They do a great work, though somewhat unseen by the general Church and public. Poorly appreciated by those they serve, but indispensable to the itinerancy, their work seems very clearly pointed out in the chapter of the Discipline assigned to them; but it is not all, nor the hardest of it, there. To meet many of the embarrassments of the appointments, which these officials mostly confront, it is proposed to give them a Conference. Call it by what name you will—Presiding Elders' Conference, Stationing Conference, or anything that wisdom may suggest; only, give it a trial.

This Conference be of the size, in general, of a missionary district. Let it be composed of all the Presiding Elders within its limits; and let a bishop preside, who shall also have the general oversight of the territory embraced in the Conference for that year. This Conference shall meet annually, before any of the several Annual Conferences embraced within its limits; and it shall be the special work of this Conference—or the bishop presiding—to make the appointments for all the Annual Conferences included in it, for the year ensuing; and this may be done without necessary regard to particular Conference relations of ministers; and each man will find his membership where he finds his work.

This will give a broader circle to swing round, which seems to be a demand of the times. This will afford all the advantages of a large Annual Conference for appointments, without the disadvantage of a large body to control and to entertain during its sessions.

It cannot well be objected to this, that it removes the appointing power beyond the reach of those who are to be appointed. It may put a stop to what is called "button-holing;" but then it may be doubted that this mode of procedure ever effected much; it is illegitimate; it is unfair; and besides, those who are properly charged with the responsibility of so important a work, having well studied the subject, ought, of right, to be free from outside pressure.

As the appointing power resides in the bishop, there can be no valid objection to his doing his work at such a time and place as may be most suitable, in his judgment.

This might seem to lead to the stationing of the Bishops, or the assignment of them, by the General Conference, to certain Districts or Presiding Elders' Conferences for a fixed number of years, which, instead of impairing, would seem rather to complete our itinerancy. As it is, the Bishops are spread over the whole field in a troop. If they lay out work, they will bring away to another part of their orbit before it reaches maturity, and other hands may mar the work so well begun. But with the certainty of remaining in the same field a few years, one could lay his plans with the reasonable hope of bringing them to perfection. He who plants ought to stay until the harvest, and garner his fruits.

REMINISCENCES OF REV. N. W. ASPINWALL.

BY REV. NEWELL CULVER.

In the HERALD of April 30 is the statement, touching the time of ministerial service of those members of the Vermont Conference who had died during the past year, that Rev. N. W. Aspinwall joined Conference in the year 1836, which is a mistake of 13 years, as he joined in 1823, and was appointed to Weathersfield Circuit, Vt., as the colleague of the late Rev. Joel Steele.

In 1824 he was appointed to Barnard Circuit, as the colleague of the late Rev. J. G. Dow. This being in the

region of the writer's early home, he distinctly remembers him as a pale-faced, slender-appearing youth, modest and diffident, but deeply pious, and evidently earnestly desirous of doing his heavenly Master's will. But the writer afterwards learned that at that time he had strong fears that he had not been called to preach, because he had received no positive assurance that he had been instrumental in the conversion of any to Christ. Nothing short of such "seals of his ministry" would satisfy him. Though sinners for whom he had labored had been converted, yet he was prone to think, without positive assurance from them, that he was not the means, under God, of their conversion. Failing of such assurance, he became disheartened, and resolved on reporting his lack of success to his Presiding Elder at the next Quarterly Meeting, and to be released from the circuit, and retire from the ministry.

A few days afterward there was a baptismal service in the town of Sharon, at which the senior preacher officiated. Brother A. was also present. According to the custom of those days in that section, the candidates related their Christian experiences. Among them was an intelligent young lady, by the name of Buel, who said that she was awakened and led to Christ by a sermon recently preached in that house by one of the ministers present, naming the time, the text and other facts. This caused Brother A.'s heart to leap for joy, and his eyes to be filled with tears. He thanked God for one precious soul saved by his humble labors, and took courage to buckle on the armor anew, and work for God in His vineyard; and he did work on—right on, in Vermont and New Hampshire, in various responsible fields of labor, without cessation, except from brief sicknesses, for near half a century longer, ceasing only when compelled to do so by the feebleness of "three-score years and ten." It may be said of him, as of one of old, "he was a good man, full of faith and the Holy Ghost, and much people were added to the Lord" through his instrumentality.

Mention having been made of this first recognized convert under our deceased brother's ministry, some of the blessed influences of that conversion over others are worthy of mention. This young convert was soon the means, in the hands of God, of the conversion of her older sister Laura, an intelligent young lady, who, some twenty years after, by sickness and misfortune, was obliged to be supported at the expense of her native town. But though in that physical and financial condition, and mostly confined to the house, yet, her good example, earnest prayers, and pure Christian influence, even when religion was at a low ebb in the town, she was enabled to arouse a great religious interest among the people. Her faith saw the cloud of mercy approaching, and through her influence a protracted-meeting was held, and the result was the conversion of a hundred or more souls to Christ. The writer was present in this great revival, and immediately following it was pastor of the Church there. My Brother A. was pastor in a station adjoining; and often called up the reminiscences here related.

"Behold! How great a matter a little fire kindleth!" As stated in his biography, published in the HERALD of January 1, Brother A. died in Chicago, November 17 last, aged 72 years. His sickness was very brief, he having been attacked by paralysis on the eve of Thursday, and dying the Monday morning following. His mind was clear to the last, but his speech was feeble and faltering. Nevertheless, he was enabled in broken accents to give a clear and triumphant dying testimony. Some of those precious utterances deserve record. Among them were these: "O, I wish I could say what I want to, but I cannot;" but he did often ejaculate, "oh, blessed Jesus!" "My Saviour forever!" "my great High Priest!" At another time he said to his son-in-law, Hon. L. L. Bond, "I wish I could tell you what I want to." (This he said with reference to his wife and sick daughter, Mary, thus reminding us of the interest of Jesus in his mother in His last expiring agonies.) "But," he added, "I leave them in your care, and feel easy; for I am certain they could not fall into better hands." Among the last utterances was this: "my home in heaven, yet my eternal home!" Among the funeral services, Prof. F. D. Hemmenway of Evanston, Ill., an old acquaintance of his from Vermont, it is said, prayed such a prayer as can never be forgotten—"some say, 'as man never prayed before.'"

It seemed to be utterly beyond human power. Great glory crowned the mercy-seat. May we all live and die as well as did our departed brother.

THE METHODIST FREEDMEN'S BUREAU.

BY THOMAS H. PEARNE, D. D.

The extent to which Methodism in the South has grown in the last nine years, and its present numerical status, give great emphasis to the claims of the Freedmen's Aid Society of the Methodist Episcopal Church, because its work is in the field covered by this remarkable growth.

In January, 1872, Rev. Dr. Matlack displayed in the *Methodist Quarterly Review* a tabular statement of the Conferences in the Southern States. Two years have shown a relative increase upon his figures quite as surprising as they were—perhaps more so. His nineteen Conferences have become twenty-one—an increase of eleven per cent. His 1,546 traveling ministers have become 1,886—an increase of

twenty-two per cent. The members then (including probationers), 285,257, have increased to 340,479—sixteen per cent. increase. The Church property, then given at \$6,364,422, has become \$7,212,681—an increase of thirteen per cent. in two years. Laying out of account for the present so many of the Southern Conferences as are made up wholly of white ministers and members, and of such parts of those which are partly white and partly colored, the white ministers and members, there are sixteen annual Conferences, composed in whole or in part of colored ministers and members, giving us the following probable aggregate of colored ministers and members in connection with the Methodist Episcopal Church in the Southern States: Traveling ministers, 885; members, 167,547; and of Churches, 1,839; valued at \$1,514,749. An educational agency like the Freedmen's Aid Society, holding relation to such a body of people, and to such Church interests as are here shown, cannot be of slight importance.

I have not sifted out these figures, as to colored and white members, for any invidious purpose, nor to minister in the slightest degree to that color-caste which would tabulate white and colored in separate columns of our Church statistics; for I most heartily concur in the present arrangement, as I have done from the organization of the Holston Conference in 1865; but I have done this to show the incomparable importance of conserving, augmenting and elevating this part of our membership and ministry through the indispensable agency of the Freedmen's Aid Society.

THE CRUCIFIERS OF CHRIST.

It is a significant fact that the crucifiers of Christ believed in Him. Every prominent actor in that great tragedy believed Him to be innocent, and believed Him to be more than a common man. Judas, who betrayed Him, had been His disciple and associate, and knew that He had miraculous power. The Pharisees, clamoring for His blood, also said, "this man doeth many miracles." The Chief Priests consulted how they might put Lazarus to death, because he had been the subject of His miracle-working; and while they inspired the people to cry, "crucify Him," they knew He was a just man, possessed of divine power. So Pilate, who was made their instrument in crucifying the Lord, came, before pronouncing the sentence of death, to the full conviction, not only that He was a just man, but also that He was something more than man. If he was ignorant, or in doubt at the first, as seems probable, his conversations with Jesus, the testimony of the Jews, the dream of his wife, and all the attendant circumstances, were sufficient to convince him that his prisoner was divine. And he declared that conviction.

It is true now, as in the days of Pilate, that the crucifiers of Christ are believers in Him. They may be divided into two classes, of whom Pilate and the Chief Priests are the representatives. The one class, like the Jews, hate Him because He reproves their course of life, and because His requirements threaten the overthrow of their selfish plans and their wicked prosperity. The other class, like Pilate, have no distinctive or personal opposition to Christ, and only push Him aside, or condemn Him to the cross, when He stands in the way of their success. But the worldly policy of the Roman and the bitter hate of the Jew alike condemn Him to be crucified. God does not permit any one ignorantly and innocently to crucify the Lord. When a Saul of Tarsus, with a blind but honest fury, is fighting against Christ, He opens the very heavens to show him the Son sitting on the throne of His glory. A Pilate, yet uninformed concerning this new Teacher, is hindered and delayed by doubts of jurisdiction, by conflicting testimony, by his own questions of policy, by his curiosity, and perhaps by the hope of a bribe, that before the fatal sentence is pronounced he may be fully convinced that He is a just person.

So is it always with the rejecters of Christ. They are compelled to reject Him willfully, if at all. If they do not begin with hatred of Him, but only indifference, they are brought to see, by the Word of God, by the fruits of Christianity, by the teachings of holy men, by their own consciences, and by the spirit of God in their hearts, that this is the Son of God; and they who crucify Him write above His head, "The King of the Jews."

In our day, as in the olden time, the crucifiers of Christ are divided into the three classes: there are betraying Judases; hating, clamoring Jews; and politic and crafty Pilates; but all are believers in Him, and all crucifiers of Christ.

Our Book Table.

MODERN DOUBT AND CHRISTIAN BELIEF. A Series of Apologetic Lectures Addressed to Earnest Seekers after Truth, by Theodore Christlieb, D. D., University Preacher and Professor of Theology at Bonn. New York: Scribner, Armstrong & Co. For sale in Boston by Noyes, Holmes & Co. Octavo, 550 pp. Price, \$3.00. To those who will not soon forget the outward presence—the stout, well-proportioned, and well-poised form—the striking face, the full, black hair—the striking face, significant of clear, calm thought—the deliberate, magnetic address—the simple and devout piety, always apparent, of Prof. Christlieb, at the sessions of the late Christian Alliance, this volume will have the additional prestige of his remarkable personal endowments. The volume is the most valuable single contribution to Christian Apologetics, for its comprehensiveness, clearness,

and force, that has been made during the controversy which has been going on for the last quarter of a century between rationalistic critics of the Bible, atheistic scientists, and pantheistic metaphysicians. The volume is, of itself, the growth and expansion of the argument in the author's mind during ten years. Its substance was first delivered in a series of discourses to a company of intelligent Germans in the city of London, of whom Dr. Christlieb was then the pastor. It has gradually taken its present shape in his professional lectures. He first sets forth clearly the causes and extent of the breach now existing between modern culture and revealed religion; he then shows the character and functions of natural and revealed religion, with the necessary relations which they hold to each other. This brings him to the antagonism in modern times between the revealed truth of a personal God and the various theories of Atheism, Materialism, Pantheism, Deism and Rationalism. He then sets forth a positive theory of theology, and the Christian conception of the true personality of God. The fifth lecture discusses miracles; the sixth presents the modern rationalistic 'Christologies'—Schnecken, Strauss' and Renna's; in the seventh the question of the resurrection is treated in a particularly interesting manner; and in the last we have a refutation of the Tübingen critical theory of primitive Christianity. Readers will be pleased to notice that the Professor promises a treatise hereafter upon the vital question of the nature of the inspiration of the Holy Scriptures. The present volume needs simply an announcement to meet with the hearty welcome and careful reading which it deserves from all Christian students, and from intelligent readers who desire to confirm their faith in the fundamental verities of Christianity, in these days of unbelief and open antagonism.

From the same publishing house we have THE SPIRITUAL ONTOLOGY OF THE BIBLE, INFERRED FROM ITSELF, by Henry Rogers. Small octavo, 465 pp. Price, \$2.00. The author of the "Eclipse of Faith" will always be sure of a hearing. The originality in his manner of presenting even a familiar argument, and the robust vigor of his style, of themselves render the work attractive. The theme, however, is of present importance, and now in large discussion. Mr. Rogers prepared his volume as a series of lectures before the "Congregational Union," and as addressed to a believing audience, he presents the positive side of the argument, rather than an apologetic defense of the Scriptures. It is a delightful and enriching development of the evidence, more or less apparent, which the Bible bears upon its own pages, and in its necessary relation with the outward world and with human history and experience, of its supernatural inspiration. It bears the marks of the wide familiarity of its cultivated author with the immense literature of his theme, to which he has been enabled to make an important and interesting addition.

WHAT IS DARWINISM? By Chas. Hodge. Scribner, Armstrong & Co. For sale by Noyes, Holmes & Co. Boston, 1874. \$1.50. The venerable professor of theology at Princeton does more than simply answer the question. This does, indeed—fairly representing Mr. Darwin's theory, and the further developments and modifications of it made by his disciples. But the grave Doctor rests not here; he carries his positive attack into the enemy's ranks, affirming, despite all the assertion of the friends of evolution theory to the contrary, that Mr. Darwin's theory, not Mr. Darwin himself, is atheistic. It is a fine specimen of forceful reasoning, sustained by ample erudition, and presented in judicial temper.

THE PHILOSOPHY OF HERBERT SPENCER. Being an Examination of the First Principles of his System. By B. P. BOWNE, A. B. New York: Nelson & Phillips. For sale in Boston by James P. Hodge, 120 N. 5th St. The substance of this volume appeared in the form of papers prepared for The New Englander, and they at once attracted attention by the clear apprehension they exhibited of the weak places in the system of Mr. Spencer, disguised as they had been by the attractive style and signal ability of this great exponent of the doctrine of "evolution." His general appreciation of the high qualities of his antagonist, and his manly and open avowal upon his apparently impregnable strongholds, awakened at once the liveliest interest, and brought the brilliant young Yale graduate into general notice. These admirable review papers have not been simply preserved in this volume, but the whole examination has been recast. The reference to Mr. Spencer's writings, instead of being simply noted, are presented in full, to avoid an imputation of misrepresentation. It is an excellent volume for thoughtful students, meeting the strongest points of modern attack upon revealed religion and the personality and constant creative energy of God.

FIRST STEPS IN GENERAL HISTORY. A Suggestive Outline, by Arthur Gilman, M. A., Author of "First Steps in English Literature," etc. New York: Hurd & Houghton. Cambridge: Riverside Press. 16mo, 385 pp. It would be hardly possible to fill up such a historical outline, in so portable a volume, without rendering it a simple chronological chart. But this is not a dry compendium of dates and names. It is an admirable high school text-book. By seizing important facts, the author has happily succeeded in presenting a full, bird's-eye view of the world's long record. Its indexes are full, and its maps ample. The volume is pleasantly written, and is a capital hand-book of universal history.

LAW AND PENALTY ENDLESS IN AN ENDLESS UNIVERSE. With an Introductory Essay by Rev. John P. Gulliver, D. D. Chicago: Fairbanks & Co., 107 Fifth Avenue. This volume is a 16mo of 276 pages. It is an honest and able effort of a mature, thoughtful, and well-trained mind, accepting the revelations of the Holy Scriptures, to grapple with the sublime and awful problems of human destiny. The anonymous author soberly, and with little self-assertion, arising from profound convictions, reasons upon the origin of sin, God's plan of human trial and discipline, the nature of moral law and human responsibility, and the endlessness of the divine sanctions connected with the former. Every original thinker has his own peculiar schemes of soteriology. With the leading outlines of the author's plan most evangelical Christians will accord; but reason staggers when attempting to read God's unrevealed thoughts. The volume will repay careful reading. It is favorably introduced by Dr. Gulliver.

WOMAN TO THE RESCUE. A Story of the New Crusade, by T. S. Arthur. Philadelphia: J. M. Stoddard & Co. Boston: George M. Smith & Co., 11 Broadfield St. It is unnecessary to say to those who have long been familiar with the naturalness and power, with the purity and piety of Mr. Arthur's fictions, that we have in this volume an excellent and very vivid embodiment of the present great temperance movement at the West, led by the women. It does justice to every side of it, bringing out very distinctly the powerful spiritual agencies upon which chief reliance has been placed. It records the occasion, the instrumentalities, the working plans of the praying bands, and the triumphant success in "Delhi" that followed the crusade against rum and sin.

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MISSIONARY DEPARTMENT.

REV. E. W. ALLEN, EDITOR.

All the earth shall be filled with the glory of the Lord. — NUM. XIV. 21.

CALCUTTA.—The gospel is achieving wonderful triumphs in India. Read the following extract from a letter by Rev. Dr. Thoburn:—

"Our new church in this city was dedicated last Sabbath, but a little more than a year after Brother Taylor's first coming to the city. The building is very plain within and without, but is admirably suited to our wants, and we cannot be too thankful for it. The cost of the site and building has been nearly \$8,000. Of this sum \$5,000 was given by Brother Bowen, of Bombay, and the rest has been raised here. Our people are poor, and it has taxed their ability to the utmost to raise the amount required, but they have met the emergency most nobly. For weeks all have been praying that the church might be dedicated free of debt, and when it was announced last Sabbath that the claims were all met, and a surplus of \$400 in hand, the joy of the faithful flock knew no bounds. The congregations were large, both morning and evening. Many were unable to gain admittance at the evening service. It was estimated that nearly 500 persons were present, which is a very large congregation for a Calcutta church.

"Our work goes forward most encouragingly here. Souls are converted weekly, and indeed almost daily. We have more than a hundred members and probationers, and have every reason to anticipate a large increase in the future. We have a noble membership. It does one's heart good to see people who are wholly consecrated to God, in deed as well as word. I have seen persons here who refused to call anything their own, so long as this new church was not paid for, and who literally gave every thing they had, to carry the enterprise through. It has been a marvel to me to see how much even the poor can do when they are wholly the Lord's. If the coming thousands of our Church in Bengal are all like these first-fruits, we shall do great things for God's cause in future years."

Dr. Thoburn has been informed by a sea captain that a Methodist class had been formed at Aden, in Arabia, of sixteen members, led by one of Brother Taylor's converts from Bombay. Dr. Thoburn reports that Methodism has been planted in Kurrachee, a city at the mouth of the Indus, near the 25th degree of north latitude.

LUCKNOW.—Rev. Henry Mansell writes to the Mission Rooms as follows:—

"Brother Thoburn gets on well in Calcutta. Souls are being saved every week. Brother Osborne, at Allahabad, announces 'eight seekers.'"

"The school at Cawnpore, of which Brother and Sister Jackson have charge, has fifteen scholars, and prospects good."

"Brother Hoskins passed through here yesterday, on his way to Allahabad, to see to his Concordance, now being printed by the Tract Society."

"Brother Johnson is on his way to Bombay, to start his wife and son on their way to America."

"The press is very busy and successful."

ITALY.—The Mission Rooms communicate the following from Italy:—

"We hear, as late as March 17, that there was encouraging prosperity in our mission in Rome. Thirty-five catechumens had been received by Brother Gay, and a number by Brother Capellini, since the beginning of the year. The labors of the latter have been, and are still, proving a wondrous blessing to the Italian soldiers in and around Rome."

MEXICO.—Most cheering intelligence reaches us from Mexico. The work is advancing at all the points where our missionaries are laboring.

THE LONDON MISSIONARY SOCIETY.—This society reports its receipts for 1873 at \$570,000. The expenditures were \$523,000. The society had, in 1872, 153 English missionaries; 131 native ordained missionaries; 3,513 native preachers; 69,019 Church members; 469,242 native adherents; 61,091 scholars, in 1,393 schools. More than half of its members and adherents are on the Island of Madagascar, where the work is steadily progressing. The last year has been marked by the large increase of native missionaries, of whose labors the annual report of the society says that 'they give the guaranty that, under judicious help and counsel, are long both the independent safety of the native Churches will be secured and their power for usefulness will be greatly increased.'

WHAT OTHERS SAY OF US.—A paper in India bears the following testimony of the labors of our missionaries in India:—

"The Methodist mission is very active and energetic. It is pushing forward Christian work in all its branches with the greatest vigor. The missionaries labor among the natives of the land; they preach the gospel to Europeans wherever they can get hold of them; they support schools for Hindus and native Christians, including a theological school for training helpers, and are about to establish a school at Cawnpore for Europeans; they have a printing-press, from which issues a constant stream of Christian books and tracts; they sustain medical missions, conducted by both male and female physicians; and in doing all these

things they set an example which we in this Presidency would do well to follow. The people who are perpetually talking about the inefficiency of Christian mission, and the failure of the Christian religion, would do well to study attentively the work of the Methodists in India."

JAPAN.—Miss Youngman, of the Presbyterian mission in Japan, writes of great success in her work. She says:— "It was my blessed privilege, before leaving Yokohama, to know that all my present class had given themselves to the Saviour. It is wonderful how bold for Christ and how zealous these young Christians are. They all, immediately after becoming Christians, take part in the meetings, both in prayer and exhortation, and never have I heard one who hesitated for want of words to express himself. It would often seem as though the days of Pentecost had returned."

THE ANNIVERSARY OF THE NEW ENGLAND CONFERENCE MISSIONARY SOCIETY.—On Sabbath evening, the 12th ult., in Charleston, was a season of great interest. The attendance was large, and addresses were delivered by Dr. Reid, corresponding secretary of the parent society, and Rev. R. R. Meredith, of Springfield, which were well calculated to move the immense audience to duty in the work of Christian missions.

RELIGIOUS ITEMS.

Gothic churches of iron are becoming the fashion in England.

A theological class for young ladies is about to be started at the Free-church college in Edinburgh.

A new saint is to be added to the hagiology of Papal Rome—St. Christopher Columbus. The discoverer of America is to be raised to the rank of the "beatified."

The Methodist Episcopal Society of Camden, N. J., has recovered \$11,700 from the Pennsylvania Railroad for the destruction of its church, the first originating from locomotive sparks.

The Rev. Dr. E. P. Marvin, managing editor of the *Boston Daily News*, died in Wellesley, Mass., on the 10th, after a brief illness, at the age of fifty-five. He was formerly editor of the *Boston Herald*.

In conversation with his personal friends, Mr. Gladstone expressed regret at having given so many years to politics, remarking, "how little do politics affect the moral life of a nation! One single good book influences the people a vast deal more."

The Bulgarians are getting dissatisfied with their spiritual leaders, who, they think, don't fairly earn their money. The bishops' fees were lately refused unless he would preach them a sermon; in another, it was first asked what plans he had for the good of the people.

One third of the Catholic bishops in Germany are imprisoned for violation of the ecclesiastical laws, and two others are likely to follow, when there will be but half the whole number at liberty. The forfeiture of their sees is an irreparable evil.

In a recent address in Exeter Hall, M. le Pasteur Fisch said, that in France one great objection felt to a restoration of the Monarchy consisted in the fact that there would be, besides the King, a queen unable to be swayed by the influence brought to bear upon her by bishops, 50,000 priests, and a million bigoted women.

Atheism goes on very well till it stops. It used to say the world is governed by law. But there it was stopped. "Law implies a Lawgiver." Now it solves the problem by evolution. Canon Kingsley replies, "evolution implies an Evolver." Reason always goes to a God, let its technicalities be what they may.

A Hindoo lady of high caste, breaking through the prejudices of her caste, has accompanied her husband to England, where she mixes freely in London society, and conforms generally to the social customs of the country. She is the first Hindoo lady that has done this.

A Presbyterian Sunday-school missionary in Michigan carries a stereopticon and a set of Bible scenes, which constitute a great attraction to the young people. The small fee charged is on condition that the proceeds shall be expended in books for the Sunday-school library. A good way of helping people to help themselves.

The amount of whisky drunk in New Orleans is enormous. Trade is dull, commerce is folding her wings, but whisky palaces, gorgeous and thronged, are open on every hand. An effort was made at the last session of the Legislature to close the drinking-saloons on the Sabbath, but somehow the law failed of enactment.

A correspondent of *The Congregationalist*, who attended a regular Roman Catholic service a Sabbath or two since, near Boston, heard the singing, beside old Latin hymns, of two in English: one the popular "Nearer, my God, to Thee," and the other a grand old Methodist song.

A prominent agency in the wonderful revival work in Scotland is the singing of American Sunday-school hymns. Where the people have listened unmoved for years to the Scotch versions of the Psalms of David, they are now melted into penitence or lifted into faith through the simple melodies of the Sunday-school.

The Diocesan Synod of Edinburgh is endeavoring to procure the alteration and amendment of the law of marriage so as to legalize in Scotland marriages proclaimed in England. It is said that the Episcopal clergy of Scotland have habitually broken the present marriage law, rendering themselves liable to exile for life from Scotland.

Rev. D. Adler, the Chief Rabbi of Great Britain, who has almost completed the allotted span of human life, has gone to the continent to visit the graves of his deceased parents, a custom in much esteem by the Jews, called "Going to Kabeer Aboth." Scarcely a steamer crosses the Atlantic without some Jewish passengers going to carry out this filial duty in their original native land, usually England, Germany, or Poland.

TEMPERANCE.

THE WOMEN AND TEMPERANCE.

Scribner's Monthly for May contains an excellent article on "The Great Temperance Movement," from which we take the following:—

What the women of this country have suffered from drunkenness, no mind, however sympathetic, can measure, and no pen, however graphic, can describe. It has been the unfathomable black gulf into which innumerable multitudes of men have thrown their fortunes, their health, and their industry, and out of which have come only—in fire and stench—dishonor, disease, crime, misery, despair and death. It is the abomination of abominations, the curse of all curses, the hell of hells.

For weary, despairing years, they have waited to see the reform that should protect them from further harm; the officers of the law are unfaithful; the government revenue thrives on the thriftiness of their curse; multitudes of the clergy are not only apathetic in their pulpits, but self-indulgent in their social habits; newspapers do not help, but rather hinder them; the liquor interest, armed with the money that should have brought them prosperity, organizes against them; fashion opposes them; a million fierce appetites are arrayed against them; and, losing all faith in men, what can they do? There is but one thing they can do; there is but one direction in which they can look, and that is upward! The Woman's temperance movement, begun and carried on by prayer, is as natural in its growth as the oak that springs from the acorn.

If God, and the god-like element in woman, cannot help, there is no help. If the pulpit, the press, the politicians, the reformers, the law cannot bring reform, who is left to do it but God—and the women? We bow to this movement with reverence; we do not stop to question methods; we do not pause to query about permanent results; we simply say to the glorious women, engaged in this marvelous crusade, "may God help and prosper you, and give you the desire of your hearts in the fruit of your labors."

It becomes men to be humbly helpful, or dumb! We who have dallied with this question; we who have dispassionately drawn the line between temperance and total abstinence; we who have neoplored drunkenness with wine-glasses in our hands; we who have been politically afraid of the brutal element associated with the liquor traffic; we who have split hairs in our discussions of public policy; we who have given social sanction to habits that in the great cities have made drunkards of even the women themselves, and led their sons and ours into a dissolute life; we who have shown our unwillingness or our impotence to save the country from the gulf that yawns before her, can only step aside with shame-faced humility while the great crusade goes on, or heartily give it our approval and our aid. This is not a crusade of professional agitators, clamoring for an abstract right, but an enterprise of suffering, pure, devoted women, laboring for the overthrow of a concrete wrong.

It is no pleasant, holiday business in which these women are engaged, but one of self-denying hardship, pregnant in every part with a sense of duty. It is the offspring of a grand religious impulse which gives to our time its support touch of heroism, and redeems it from its political debasement and the degradation of its materialism.

It is a shame to mankind that it is necessary; it is a glory to woman that it is possible. If the experience of the last century has demonstrated anything, it is that total abstinence is the only ground on which any well-wisher of society can stand. The liquor traffic has been bolstered up for years, and is strong to-day, simply through the influence which is deemed respectable. It must be made infamous by the combination of all the respectable elements of society against it. It must cease to be respectable to drink at all. It must cease to be respectable to rent a building in which liquors are sold.

There is no practicable middle ground. So long as men drink temperately they will drink intemperately; whether it ought to be otherwise or not; and it is with reference to the development of a healthy public opinion on this subject that we particularly rejoice in the woman's crusade. Our own vision is so blinded and perverted that we can only see the deformity of the monster which oppresses us through woman's eyes, uplifted in prayer, tearful in shame and suffering, or bright in triumph as the strongholds of her life-long enemy fall before her.

In the city election at Bloomington, Ill., recently, every Councilman being an out-and-out prohibitionist. The ladies worked at the polls all day, and to them was largely due the victory. Toward sundown they assembled in the Methodist Church to await the news of their day's work. The time was spent in singing, speeches and social conversation, until the returns began to come in from the various wards, and each victory for prohibition was received with demonstrations of delight, and the bell pealed forth the tidings to the people. When the last return was in, and all doubt had given way before the certainty of victory, men, women and children all united in hearty cheers, and the church bells again rang out a merry peal. Galesburg has also gone for prohibition, along with a great many smaller towns in this State.

Commercial.
BOSTON MARKET.
WHOLESALE PRICES.
May 18, 1874.
FLOUR—Superfine, \$5.50 @ 6.00; extra, \$5.00 @ 5.50; No. 1, \$4.50 @ 5.00; No. 2, \$4.00 @ 4.50; No. 3, \$3.50 @ 4.00; No. 4, \$3.00 @ 3.50; No. 5, \$2.50 @ 3.00; No. 6, \$2.00 @ 2.50; No. 7, \$1.50 @ 2.00; No. 8, \$1.00 @ 1.50; No. 9, \$0.50 @ 1.00; No. 10, \$0.25 @ 0.50.
WHEAT—No. 1, \$1.50 @ 1.75; No. 2, \$1.25 @ 1.50; No. 3, \$1.00 @ 1.25; No. 4, \$0.75 @ 1.00; No. 5, \$0.50 @ 0.75; No. 6, \$0.25 @ 0.50.
BUTTER—No. 1, \$1.00 @ 1.25; No. 2, \$0.75 @ 1.00; No. 3, \$0.50 @ 0.75; No. 4, \$0.25 @ 0.50.
EGGS—No. 1, \$0.25 @ 0.30; No. 2, \$0.20 @ 0.25; No. 3, \$0.15 @ 0.20; No. 4, \$0.10 @ 0.15; No. 5, \$0.05 @ 0.10.
LARD—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
SUGAR—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
COFFEE—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
TEA—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
SPICES—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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IRON—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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COPPER—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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SILVER—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
GOLD—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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WATCHES—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
CLOCKS—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
MUSIC—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
ARTS—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
SCIENCE—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
LITERATURE—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
HISTORY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
GEOGRAPHY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
PHYSICS—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
CHEMISTRY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
METALLURGY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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SURGERY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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ZOOLOGY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
BOTANY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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ASTRONOMY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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METEOROLOGY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
CLIMATE—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
SOIL—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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HUMAN—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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PHYSIOLOGY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
PATHOLOGY—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
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EFFECTS—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
RELATIONS—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No. 3, \$0.06 @ 0.08; No. 4, \$0.04 @ 0.06; No. 5, \$0.02 @ 0.04.
COMPARISONS—No. 1, \$0.10 @ 0.12; No. 2, \$0.08 @ 0.10; No

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A new era in the literature of academic catalogues has opened upon the world of letters. They are becoming both attractive and valuable. Here now we have a stout octavo pamphlet of 180 pages, printed upon tinted and colored paper, with pictorial illustrations of buildings, giving all requisite information about the very prosperous institutions now composing the Northwestern University. It has at the present time under its administration three seminaries, a college of literature and science, a college of technology, a college of literature and art (the woman's college), a conservatory of music, a school of theology, a college of law, and one of medicine. It presents a faculty, in its various departments, of sixty-four professors, and has employed during the year ten special lecturers. Eight hundred and sixty-six students have attended the various schools. No one of our educational institutions has a better pecuniary position, wider present facilities, or greater promise in the future. The eloquent young President, who has entered with marked vigor and evident success upon his administration of this broad field, shows an organizing and vitalizing ability equal to the reputation he had already won in the pulpit and upon the platform. The whole Church will rejoice in the growing usefulness and widening sphere of this noble institution.

Rev. D. Rutledge, of the Freedman's Aid Society of the Methodist Episcopal Church, (who strenuously objects to the persistent attachment of the academic title to his name in New England, and who, too often signifying, as it does, that he is far from being true in his case) remains for several weeks in this vicinity, to aid as his services may be desired, in taking the annual collection for the society he represents. Mr. Rutledge is a very pleasant speaker, entirely familiar with every feature of the important charity, and sure to interest his audiences. He can be addressed at 38 Bromfield Street. A week evening lecture from him will be found to be both interesting and profitable. We trust his time will be fully occupied. We have no more vital or hopeful work in our hands than that now in progress among the freedmen.

According to the new Year Book, there are at present fifty-nine ladies in the different departments of Boston University, exclusive of those in the preparatory departments. The distribution is as follows:—

In the College of Liberal Arts,	9.
In the College of Music,	4.
In the School of Law,	1.
In the School of Medicine,	30.
In the School of Oratory,	15.

Considering the fact that in several of these schools and colleges only the first class is as yet organized, this is a somewhat remarkable showing. The average age of the graduating class of the School of Theology, the present year, is twenty-eight years.

Mrs. Jane Grey Swisshelm in the Independent recently pretentiously declares that the whiskey war is waning. Perhaps it is at the whiskey, although we see no evidences of it in our exchanges. It may be becoming more a general religious revival, which certainly is not to be regretted. But Mrs. S. enters upon an interesting generalization on the subject, and calls attention to the fact that tens of thousands of women have been actively engaged for months in public affairs, considering, openly discussing, a great moral question; have bravely and persistently pressed their work out of doors, in public streets and buildings, and have not sacrificed in the least their womanly dignity, modesty or duty at home. The crusade has, to say the least, been significant in this direction.

Rev. James M. Fuller, of the Detroit Conference, formerly a leading member of the New Hampshire Conference, is visiting some of his New England friends. He spent Sabbath, the 17th, with a sister of his at Lawrence, Mass., Rev. Mrs. Wm. Howe, and preached an able and interesting sermon for L. D. Barrows in the Haverhill Street Methodist Episcopal Church. He is in excellent health, and preaches with all the life, strength and vivacity of his early ministry.

Twenty numbers of Potter's Complete Biblical Cyclopedia, edited by Rev. Wm. Blackwood, D. D., L. L. D., have now been issued from the press of John E. Potter & Co., Philadelphia. This is the handsomest, most comprehensive, and best illustrated of all the many Bible dictionaries published of late. It is sold to subscribers for 50 cents a number. The work has now reached the letter H—the last article being an elaborate paper on the Hebrew language.

Rev. Geo. Trask is still fighting bravely against Tobacco and the Devil, with much more than an even chance of success. He also publishes many tracts, and they are too spirited and attractive in their character to be all used up for lighting cigars. People must read the illustrations, if they do not the printed page, and that will be effectual. His address is Pittsburgh, Mass. Send for the tracts.

We call the attention of our readers, especially in the country, to the advertisement of Cazenovia Seminary. It is one of our oldest and most successful academies. Its list of principals is the roll of our first scholars, and there is no deterioration as time goes on. Its site is beautiful and healthful. Hundreds of our leading men and excellent ladies are the result of its training. People equal in this favorite institution. Rev. W. S. Smyth is the present cultivated and popular head of it, and is sustained by a fine corps of instructors.

The Tribune now publishes weekly an extra, in the form of a royal octavo, of over 60 pages, containing reported sermons delivered by ministers of all persuasions in New York and vicinity. It makes an interesting weekly magazine. The reports are of a high order, and seem to render fair justice to the various speakers. These extras are 20 cents each. The Weekly Tribune contains the same matter, in addition to its usual variety, for \$2 per year.

Rev. George Lansing Taylor delivers his fine poem, "Elijah, at Keno's Hill," during the approaching anniversary exercises. This is the second invitation to which Mr. Taylor has responded from the Seminary, having previously delivered his poem, "Atlantic, before the students. Any of our New England institutions desiring the addition of a fine poem to their Commencement exercises, will do well to correspond with Mr. Taylor. His address is 62 Lafayette Street, New Haven, Ct.

Cook's Excursionist is published monthly during the vacation season for fifty cents. The publishers are Cook, Son & Jenkins, 261 Broadway, N. Y. It forms a newspaper of the size of the Independent, and is filled with all necessary information about railroad and steamboat routes in this country and in Europe, with the expense of tours in every direction under the charge of the Cooks. It is a very convenient periodical.

If there is a busier man than Rev. Alexander Clark, of the Methodist Recorder, he is not known to us. He makes one of the best of family papers, writes for any number of other periodicals, and is also editor of a very handsome Child's paper, called the Morning Guide, two numbers of which we have just received. They are well arranged and interesting children's sheets, made attractive by fine illustrations.

Father Kemp's Old Folks' Concerts, which were held some time since in Music Hall, and their proceeds generously donated to one of our great Church charities, amounted to over \$2,000. A blessing on the noble givers!

The Commencement exercises of the School of Theology of Boston University will be held at Tremont Temple on Wednesday, May 27th, at 3 P. M. The public are cordially invited to attend.

Any societies willing to rent their tents on the camp-ground at Sterling, either in part or entire, are requested to write to Rev. I. B. Bigelow, Sterling, immediately.

FREEDMAN'S AID SOCIETY.—All the Churches in Boston have taken the annual collections for this society. The collections are a hundred per cent. in advance of last year. May 17th, the Saratoga Street Methodist Church, East Boston, and Trinity Methodist Church, East Cambridge, gave each over one hundred dollars for the educational work South.

We learn from a member of the Committee having the matter in charge, that Wednesday, June 10th, has been fixed upon for the General Methodist Social Gathering in Music Hall. The details are not yet fully arranged, but will include some good speaking and singing, choice refreshments, strawberries, etc.

The Martha's Vineyard Camp-meeting will open August 24. We only learn that the fare to and from the Vineyard will probably be the same as last year, and tickets will be purchasable at the various stations by June 1st.

Attention in behalf of Northern and Southern Workings.—The "Laborer's Homestead and Southern Emigration Society" will hold a Convention, Wednesday, May 27, at 2 P. M. in Park Street Vestry, and at 7 P. M. in Park Street Church. The objects of said Society are, first, redemption of the Southern Whites; 2d, elevation of Southern Blacks, through the ownership of land; 3d, salvation of Northern working-classes by emigration; the following, among other gentlemen, will address the meeting: Hon. James M. Buffum, ex-mayor of Lynn, Edwin Morton, Esq., Boston, Rev. W. F. Mallouey of Boston, Rev. G. W. Rogers of Lynn, Rev. Wm. Bradley of South Highlands, Edwin Chamberlain, Esq., Boston, Rev. John R. Williams of Still River, Mass., Col. B. Wardwell of Richmond, Va., Rev. D. Rutledge, Agent Freedman's Aid Society of the Methodist Episcopal Church; Mrs. P. R. Lawrence, a celebrated Temperance lecturer from the West, and the principal lecturer in the "Woman's Crusade" in New York City.

C. STEARNS, General Agent.

MAINE CONFERENCE. FOURTH DAY. After an hour of devotional service, Bishop Haven was introduced, and addressed a few words of greeting to the Conference. Peter Smith and E. R. French were recommended to elders' orders. D. Church, C. K. Evans, and J. P. Cole were admitted on trial, and elected to deacons' orders. Dr. Dio. Lewis addressed the Conference on his favorite theme, the woman's crusade of prayer in the West. Dr. Rutledge, of the Freedman's Aid Society, addressed the Conference in behalf of the freedmen, and a resolution was passed to raise \$1000 for that interest the current year. Meetings were held in the interest of the "Pastors and Ladies' Christian Union" and the "Woman's Foreign Missionary Society." An earnest appeal was made in behalf of these causes by Mrs. Wittenmyer, and interesting and able papers were read by Mrs. Taylor of Portland, and Mrs. Adams, corresponding secretary of the Society. The evening was devoted to a grand temperance meeting, presided over by C. C. Cone, and addressed by Mrs. Wittenmyer, Cyrus Sturtevant, Rev. Mr. Thwing, and Rev. O. M. Cousins.

FIFTH DAY. Sunday morning opened most beautifully. The love-feast was a season of unusual interest, and was participated in by some two hundred ministers and members. Bishop Simpson preached from II Cor. ii. 14, for one hour and twenty minutes, with no appearance of weariness on the part of the hearers. It was full of pathos and power. In the afternoon, C. W. Cushing of Auburn, preached a very able sermon from I Cor. ix. 9, after which three were ordained elders. In the evening, K. Atkinson, of Bath, preached the annual Missionary sermon from Job iii. 10—a historical discourse, denouncing our indebtedness to foreign missions.

SIXTH DAY. Various reports were presented and adopted, with very little discussion. The seat of the next Conference was fixed at Wesley Church, Bath. Dr. E. Le Lachur, of the Eastern British Conference, C. W. Destry, of the Protestant Methodist Church, and Josiah Keene, of the Free Will Baptist Church, were recognized as elders in the Maine Conference. A memorial service was now engaged in by the Conference, in behalf of Bro. H. J. Ayer and Wm. Wyman, deceased, during the past year. An occasion of deep interest. A very interesting and affecting incident now occurred. Our venerable and highly esteemed Brother, Dr. George Webber, arose and, with tearful eyes and trembling words, stated the fact that after a protracted service of half a century in the Maine Conference, he must now retire from the more active service, though with great reluctance, and asked a superannuated relation, without appointment, which was cheerfully granted, as to one whom the Maine Conference delighted to honor. The afternoon session was opened by C. C. Cone. Various reports were presented and adopted. The usual committees were appointed, and complimentary votes passed, and other unfinished business attended to. At half-past three, the Bishop arose, after prayer and singing, and addressed the Conference some thirty minutes in a most encouraging manner, after which he read the list of appointments.

The members of the Maine Conference never had a more pleasant session than this year. The following is the list of appointments:—

PORTLAND DISTRICT. ISRAEL LUCK, Presiding Elder. Portland—Chestnut Street, Sylvester F. Jones; Pine Street, James W. Johnston; Congress Street, Charles B. Pittsford; Pleasant Street, to be supplied; Island Church, John C. Perry; Scandinavian Mission, Peter L. Smith; Cape Elizabeth, supplied by J. S. Sash; Cape Elizabeth Ferry, John M. Woodbury; Cape Elizabeth Depot, Daniel B. Randall; Falmouth and Cumberland, Onville H. Stevens. Casco Bay Islands, Henry Crockett. West Cumberland and North Westbrook, supplied by J. Lidstone. Raymond, supplied by W. H. Trafton. Gray, James H. Frank. Gorham, James McMillan. Saco, W. W. Baldwin. Scarborough, Charles Andrews. Saco, Seba F. Wetherbee. Biddeford, Ammi S. Ladd; Oak Ridge and Pool, C. M. Ward. Oak Ridge, C. W. Destry. Cape Porpoise, W. D. Merrill. Kennebunk, Gershom F. Cobb; Kennebunkport, Willard B. Bartlett; Kennebunk Depot, John Cobb. Maryland Ridge, Alpha Turner. Ogunquit, supplied by O. S. Pillsbury. Berwick, Isaac Lord; South Berwick, Charles Munger. Elliot and Scotland, Ezekiah Chase; South Elliot, Alvah Cook. Kittery Navy Yard, Charles C. Mason; Kittery, Charles W. Blackman. York, Reed H. Kimball. Hollis, to be supplied. Gould's Mills, Jabez E. Budden. Alfred, Ezekiah B. Mitchell. Newfield, John A. Strout; West Newfield, George Holt. Shapleigh and Acton, to be supplied. Buxton and North Gorham, to be supplied by Benjamin Freeman. South Standish and Standish, to be supplied by B. F. Pease. West Baldwin and Hiram, D. M. De Hughes. Cornish, John Gibson. Kearsar Falls, Asbury C. Trafton. Fryeburg, Silas F. Strout. Stowe, John Mitchell. Lovell, Nathan Andrews. Sweden and Denmark, supplied by W. S. McIntire. Conway and Conway Center, to be supplied by W. C. Bradley. North Conway and Bartlett, H. F. A. Patterson.

Francis A. Robinson, Professor in Pennsylvania Agricultural College, member of Chestnut Street Quarterly Conference. Oliver M. Cousins, Agent of State Temperance Society, member of Kennebunk Quarterly Conference.

GARDNER DISTRICT. EZEKIEL MARTIN, Presiding Elder. Gardner, William S. Jones. Bath—Wesley Church, James Roscoe Day; Beacon Street, Kinsman Atkinson. Richmond, John B. Lapham. Bowdoinham, True P. Adams. Brunswick, Charles W. Morse. Harswell, supplied by L. P. Dudley. Lisbon, Frederic M. Pickles. Lewiston—Park Street, Horace W. Bolton. Park Street, D. W. Le Laucheur. Auburn, C. H. Zimmerman. Monmouth, Francis Grover. Leeds Junction, supplied by Aaron Sanderson. North Yarmouth and South Auburn, George W. Barber. Durham and Pownal, Thomas J. True. Freeport, Nathan D. Center. East Poland and Minot Corner, supplied by J. B. Fogg. North Auburn, Alvra Hatch. Mechanic's Falls, Daniel W. Briggs. Woodstock Falls, Hobart. Bridgton, R. Vivian. Naples, Marcus Wight. South Paris, Ira G. Sprague. South Waterford, Otisfield and Harrison, Delano Perry. North Norway and Albany, to be supplied. Rumford, supplied by B. Foster. East Rumford and Mexico, supplied by George Briggs. Woodstock Falls, Rev. D. Brown. Andover and Norway, The Hillman. Upton and Errol, N. H., sup. by George Hamford. Bethel, Josiah Keene. Gilead and Mason, to be supplied.

READFIELD DISTRICT. JOSEPH COLBY, Presiding Elder. Augusta, Roscoe Sanderson. Hallowell, Parker Jones. North Augusta, Reul F. French. Waterville, Abel W. Pottle. Fairfield, Henry B. Abbott. Fairfield Centre, Elbridge Gerry Jr. Skowhegan, Alanson B. Sylvester. Madison and Anson, C. E. Bishop. New Portland and Biddeford, David Pratt Jr. Solon and Athens, Fort Fairfield. French Industry and Starks, Jeremiah Hayden. West Waterville and North Side, supplied by Nathan C. Clifford. Mercer and Norridgewock, John R. Masterman. Strong, Frank W. Smith. Phillips, West Phillips and Bangor, David Church. Farmington, Enoch T. Adams. Kingsfield, Fredman and Salem, C. W. Averill; one to be supplied. Farmington Falls and Vienna, Jonathan Fairbanks. New Sharon, George R. Wilkins. East Wilton and Temple, supplied by W. M. Howe. Weld and Carthage, supplied by E. R. French. Livermore Falls, Wm. H. Foster. Fayette, John Cole. Wayne, Ephraim K. Colby. North Wayne, to be supplied. Kent's Hill and Readfield Corner, John F. Hutchins. East Readfield, supplied by Berry. Belgrade and Mt. Vernon, J. W. Smith. Wilton, Stephen Allen. Wilton, John Collins. Dead River Mission, P. E. Norton.

Henry P. Torrey, President of Maine Wesleyan Seminary and Female College, member of Kent's Hill Quarterly Conference. Joseph L. Morse and Alden F. Chase, Professors, and John Nixon, Teacher, in Maine Wesleyan Seminary and Female College, members of Kent's Hill Quarterly Conference. Henry C. Sheldon, Agent of Maine Wesleyan Seminary and Female College; member of Kent's Hill Quarterly Conference. Charles J. Clark, transferred to New England Conference, and stationed at Highlands Church, Boston. A. B. Smart, transferred to Rock River Conference.

EAST MAINE CONFERENCE. SATURDAY. S. H. Beale was chosen trustee of Wesleyan University. Visitors to Boston Theological University, G. R. Palmer and W. W. Marsh; Bucksport Seminary, J. W. Day, A. S. Townsend, C. B. Besse, C. E. Springer, and D. H. Sherman; Penobscot Free Will Baptist Yearly Meeting, W. T. Jewell; Maine Baptist State Convention, L. L. Hanson; General Conference of Congregational Churches in Maine, A. Church, and also to the Wesleyan Association, Boston.

Committees of Examination: 1st year, M. D. Mathews, C. E. Springer, B. M. Mitchell; 2d year, G. Pratt, J. W. Day, W. L. Brown; 3d year, W. W. Marsh, L. L. Hanson, C. E. Libbey; 4th year, J. A. Morlen, S. H. Beale and G. W. Winslow. Candidates for admission on trial, C. A. Plumer, N. Whitney, D. M. True; local preachers for deacons' orders, N. Webb, B. Byrne and J. Bean; local deacons for elders' orders, A. Church, Wm. Reed, and E. M. Fowler.

To preach the Missionary Sermon, L. L. Hanson, of C. C. Torrey, General Conference Sermon, C. Stone; alternate, C. A. Plumer. Board of Church Extension: G. R. Plumer, president, R. Rich vice-president, C. Stone corresponding secretary, W. W. Marsh recording secretary, J. Wentworth treasurer, and W. L. Brown, E. M. Tibbitts and David Brown managers.

D. W. Sawyer was recommended for local deacon's orders. G. H. Knowles and A. J. Clifford were admitted on trial. A communication concerning the Episcopal residence in Boston was laid before the Conference, and suitable action taken thereupon. Memorial services occupied with solemn interest the evening session in reference to the death of Rev. E. A. Helmershausen, a member of the Conference since its formation, and Presiding Elder of Rockland District, who died suddenly in November last—the first in this Conference of a Presiding Elder dying in office. He was recommended in remarks by A. Prince, C. B. Besse, G. Pratt and C. F. Allen. Sister Atwell, Day and Knowlton have also passed from the rugged work of life to the glorious home of the saints. The memoir of Brother Helmershausen was read by D. M. True. Votes of thanks were offered to the Bishop, to Brother Brown, the secretaries, steamboat and railroad companies, etc.

A morning prayer-meeting was held at five o'clock, and at half-past eight o'clock the love-feast, during which one hundred and seventy-eight testimonies were given. At the regular morning service Dr. Eddy preached, and the Bishop ordained S. M. Dutton, A. J. Lockhart, F. A. Bragdon and D. W. Sawyer, deacons. In the afternoon Dr. Warren preached, and John Morse, J. W. H. Cromwell, and S. L. Hanson were ordained elders. All the pulpits in the city were supplied by visitors and members of the Conference. At the Congregational Church in the morning, C. Stone, Unitarian, Dr. Peirce; Unitarian, B. S. Arrey; Baptist, G. Pratt; and in the evening at the Congregational Church, Dr. Allen; Unitarian, J. O. Knowles, etc. In the evening, at the Methodist Church was held the Missionary anniversary. Dr. Eddy well might best himself. We honestly regret him to have done his work well.

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The committee on memoirs was instructed to prepare a brief one of H. P. Blood, recently transferred from this to the California Conference, now deceased. The Conference funds were now distributed by the stewards. The Presiding Elders were authorized to raise funds for the East Maine Conference Seminary on their several districts. The hour of prayer for the superannuated, etc., was \$64.88. The Journal was read, and the Conference voted to adjourn. The Bishop conducted the closing devotional services, made a few pertinent remarks, read the appointments, and dismissed us with the benediction. Thus closed the 27th session of this Conference.

NOTES FROM THE CHURCHES.

Massachusetts.—We clip from the *Spencer Sun* the following from their correspondent:—

"Wednesday evening, May 6, the members of the Methodist Episcopal Society and others (some sixty in number), took the pastor, Rev. J. F. Bassett, and wife, by surprise; and a more pleasant gathering has not been enjoyed in our village for a long time. Deacon George Jackson made some very pleasant and appropriate remarks, and was responded to by the pastor.

It was intended to make the call a 'pound party'; each one carrying a pound of sugar for the minister and his family to partake of. Some three or four overran the pound mark, and presented him with a barrel of flour; and a few of the ladies from Jackson's corset factory gave the minister's wife a piece of very fine sheeting. Take it as a whole, it was a most enjoyable occasion.

"Rev. Mr. Bassett has made a very favorable impression in this community, and his friends are numbered among all denominations."

Trinity Church gave their new pastor, Rev. V. A. Cooper, a very hearty and delightful reception Thursday evening, May 7. The new year opens favorably, and the new pastor seems to be the right man in the right place. We also hear the most enthusiastic reports from Rev. E. A. Titus and the Webster Street Church. The other societies retain their old last year pastors, and are moving along harmoniously. The temperance campaign is being vigorously prosecuted, and in spite of all adverse reports, steady progress is being made against the rum traffic.

Rhode Island.—Westerly. A noble act—A generous people. From South Coventry, Conn., comes the first, and a most generous response for our struggling Church, the more marked since they have just lifted a heavy debt from their own Church. Like practical sympathy from a considerable number of Churches would bring us into our church not only, but enable us to accommodate the masses here who wish to meet with us, and give power to aid other Churches. If the pastor will only read our circular (see the *Christian Advocate* of May 14) to their people, and give them an opportunity to give, I am sure we shall be lifted out of our embarrassment. Let me say to the pastors, that no church of our denomination has ever been built in this town; there is none because of Providence, on the line of the railroad, except at East Greenwich; the cause of God asks your instant aid. Take a collection, and even if it is small it will help to cheer us on. F. A. CRAFTS.

The new and beautiful church on Hope Street, Providence, is nearly completed, and will be very pleasant and attractive. The change from the old Foster Street location gives new inspiration to the society, and it is thought the audience-room in a short time will hardly accommodate the people. A good religious feeling prevails.

At Mapleville, Father Marsh, now near eighty, is enjoying a vigor and enthusiasm of a young man to build a house for the Lord. His zeal and earnestness is interesting some men of means, and the prospect for success in the enterprise is cheering. He hopes his friends everywhere will help him.

Several of the Churches in this region have adopted the plan of weekly payments through the envelope system, and are surprised at the favorable results. Their finances in every instance have been greatly improved by this method. It is a virtual return to the old Wesleyan plan, with some improvements.

We learn that Bishop Haven flew through Providence last week; and though but few faces saw him, we heard the rustle of his wings, and felt the stir in the air. How these apostles fly, or "dash across the continent!" They "never continue in one stay." In their flight they pass and reach other, like giant shuttles, bearing the word which waves together the warp and woof of heaven.

How quick the Church fabric would fall in pieces if by any means the Board of Bishops should fail for a single year to arrange visits for each of their number to the extremities of the continent! We bid them God speed in their flight, and are always glad to welcome them when they come into our little, but spunky State.

NEW HAMPSHIRE.—Andover.—The labors of Rev. J. W. Colledge with this society the last two years were highly appreciated, both in temporal and spiritual matters. A debt of \$1,100 was liquidated, largely through his indefatigable efforts. A highly complimentary recognition of his services was tendered him by his official board.

Gleanings.—Rev. H. W. Dalton, of Jefferson, is pastor of the Second Baptist Church, Saco, Maine.

The Methodists of Lake Village are arranging to buy a chapel. Rev. Francis Chase, Rector of St. Luke's Church, Charleston, takes a rest, after ten years' steady work.

At Hinsdale the Methodists are planning for a church. On the 19th a new Baptist church was dedicated at Orange.

Rev. Mr. Hall, of Lewiston, is to serve the Congregationalists of Dalton for the year to come.

VERMONT.—The Methodist Episcopal Church in Putney had prospered the last two years, under Rev. C. S. Buxwell, having slated the church, paid a debt of \$200 on the parsonage, and made repairs costing \$250.

A good religious interest is still reported in the Windsor Baptist Church. Rev. S. Donaldson was stricken down with inflammatory rheumatism after his return from Conference, but has now moved to his new appointment at Grafton.

The ladies of the Methodist Episcopal Church in Wilmington have purchased a new chandelier.

The Methodist Episcopal Church in Holland has a new organ, the money mostly raised by the ladies.

Philadelphia Jottings.—The most striking event in our ecclesiastical circles during the last few weeks, is the blow given the Rev. G. D. Boardman, D. D., pastor of the First Baptist Church, by the March meeting of the Conference. In a discussion as to the duty of a Baptist pastor or editor who holds views on vital points not in accordance with those of his denomination, calls were made for Dr. Boardman, who thereupon stated his views. Some understood him to stand on open communion ground, and straightway he was called to account. At the April meeting Dr. Boardman, in the habit of advocating open communion clandestinely and privately among his people, not daring to do it from the pulpit; and offered a resolution calling upon him "to state to this Conference what has been his custom in this matter, and his reason for the same." This invitation for a man to publicly criminate himself by a statement of opinion, which even the resolution admitted had never been made in public, was manifestly out of place that it was immediately voted down by a large majority.

At the request of some of the members, Dr. Boardman then voluntarily said, that he regarded the Lord's Supper and baptism as Christian, rather than Church ordinances, to be observed by Christians, independently of their Church relations; and, further, that he "would not hesitate to preach, or any truth that he believed." This led to another attack, in which Dr. Boardman took the lead. The Conference adjourned for one week, when Dr. Boardman offered a long series of iron-clad "whereas" and "resolves," in which were set forth the rigid Baptist ideas of close communion, and the notion that baptism by immersion is essential to membership in a scriptural Church. This new bull of excommunication is not likely, however, to disturb the peace of Christians who are non-immersionists. Though some of the Baptist ministers claimed that the resolutions had no personal bearing, yet the history of the case shows that they were directed against Dr. Boardman, and so he told them, before voting upon the paper, that "these resolutions are the moral consequence and extension of those of Dr. Boardman. Any resolution, under these circumstances, is inevitably personal. Resolutions have been published all over the country, in which a brother is arraigned and branded as not walking orderly; the blow has been struck; the arrow has entered; and now it is proposed to put on a little plaster, by saying, 'we mean nothing personal.' It does not seem chivalric to draw one into an expression of views, and then, when the Conference find themselves in an embarrassment, to make him a scape-goat."

The Doctor then proceeded to say:—"I can look each member in the face, and feel that I have done nothing that will bring me into unpopularity. I am a strict communionist than a majority of brethren on this floor; yet I, a strict communionist, am arraigned because I could not pronounce the word 'Shibboleth' with just the accent that is demanded. Under these circumstances a member of a society in the world which had taken such a course as that of the Conference, would feel that he was invited to withdraw; but I love the Conference too much. Though I am branded, I cannot withdraw." Only two voted with Dr. Boardman against the resolutions; but it is said they explained that they believed all they contained, but they opposed their adoption at this time, because, under the circumstances, they were ill-timed. So it may be said that Dr. Boardman stood alone. The intention of the Conference may be inferred from the fact that it laid upon the table resolutions, subsequently introduced, to the effect that the above mentioned action was "not designed to injure the harmonious relations existing between ourselves and our esteemed brother, Dr. Boardman;" and, "that the Conference welcomes the utterance of opinion by any subject, and that it disclaims all authority to sit in judgment as an ecclesiastical tribunal upon the views or ministrations of either."

On the succeeding Sunday, Dr. Boardman, with great appropriateness, preached on "Baptist Bigotry," while Dr. Boardman, with equal fitness, spoke from the text, "Christ sent me not to baptize, but to preach." As Dr. Boardman will probably be sustained by his Church, which in wealth and numbers is probably the strongest Baptist Church in Philadelphia, he can afford to bid defiance to bigots.

The Reformed Episcopalians are making some progress in this city. In the suburbs, at the Falls of Schuylkill, they have a chapel, with about fifty communicants, and preliminary steps have been taken for the formation of a Church in the central part of the city. At the first meeting, held last week, forty-five signatures to the articles of agreement were obtained, and a committee was appointed to nominate a vestry and secure a place of worship.

The Lutherans, and indeed the entire community, have met with a loss in the death of Rev. Theophilus Stork, D. D., who had spent twenty-five years of his life in Philadelphia, and was much beloved for his kind-heartedness and broad catholicity of spirit. He was an able preacher, an accomplished scholar, and an author of mark. He was born in Salisbury, North Carolina, in 1814, and died in Philadelphia, March 28th, 1874. His father was a German Lutheran minister, and the son was educated for the ministry, calling at Pennsylvania College, Gettysburg, Pa. At one time he was president of Newberry College, South Carolina, and also for some time editor and one of the proprietors of the *Lutheran Observer*. Last year, on account of failure in health, he resigned his pastoral charge, and a few months ago he began the publication of a magazine; and it is somewhat singular that the leading article in the April number, from his own pen, is entitled, "I am now ready."

Our Preachers' Meeting, which has been favored with addresses from two bishops, Bishop Simpson spoke in regard to the mission work of our Church in Mexico. He considers the efforts of last year, under Dr. Butler, quite successful, and the field ripe with promise, though progress will necessarily be slow. The mission has secured properties in several places. The headquarters in the city of Mexico are quite ample. The building is a part of what was the convent of San Francisco, and has further historic interest from the fact that it occupies the square on which once stood the palace of Montezuma. The mission building at Puebla is part of a convent which was once used for the Inquisition. The remains of bodies have been found buried in it—some say, of those buried alive, by order of the Inquisition, but Romanists declare that the individuals, at their own request, were so immured after death.

Bishop Haven, after preaching twice on the 28th ult., gave the Preachers' Meeting a characteristically sparkling address on the necessity for, and progress of our Church in the South.

The newspapers are doing a grand work for the temperance cause, if only reporting the facts as items of information. Here the interest accumulates. Saloon prayer meetings have not been engaged in largely, but the ladies have several organizations, working mainly through meetings in churches and halls. The methods for the future are yet undecided. Good is certainly being accomplished. There is considerable diminution in the number of applications for license, and the liquor men are complaining of a falling off in their sales. These, and other incidents, indicate progress.

T. B. NEELY.

member of the Conference since its formation, and Presiding Elder of Rockland District, who died suddenly in November last—the first in this Conference of a Presiding Elder dying in office. He was recommended in remarks by A. Prince, C. B. Besse, G. Pratt and C. F. Allen. Sister Atwell, Day and Knowlton have also passed from the rugged work of life to the glorious home of the saints. The memoir of Brother Helmershausen was read by D. M. True. Votes of thanks were offered to the Bishop, to Brother Brown, the secretaries, steamboat and railroad companies, etc.

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BANGOR DISTRICT. AMMI PRINCE, Presiding Elder (P. O. Bangor). Bangor—First Church, Cyrus Stone; Union Street, Wm. L. Brown. Hampden—West Hampden, supplied by B. B. Thomas. Winterville, Moses D. Matthews. North Searsport and Monroe, Selden Wentworth. Dixmont and Plymouth, John A. Plumer. Brewer and Eddington, Charles E. Libby. Orono and Vezie, George N. Palmer. Upper Stillwater and Argyle, Nelson Whitney. Newport, Detroit and Palmyra, Thomas B. Tupper. Eastport, Stephen and Corinna, Eliza Skinner. Harmony and St. Albans, Josiah Bean. Hartland, Theodore Gorish. Corinth and East Corinth, Albert Church. Carmel, Levant and Etna, Walter Farr. Dexter and Garland, Charles B. Besse. Oldtown and Bradley, James W. H. Cromwell. Lincoln, James A. Morelen. Dover and Bass Hill, William H. Williams. Guilford and Sangerville, Wm. B. Eldridge. Bowville, Milo and Sebce, John Morse. Atkinson, Bradford and Hudson, Solomon S. Gross. Mattawamkeag and Winn, supplied by David Godfrey. Paton and Sherman, John H. Bennett. Houlton, Hodgdon and Linneus, David H. Sherman. Montpelier, New Portland and Biddeford, supplied by E. S. French. Fort Fairfield, Prentice Isle and Lyndon, Chas. W. Porter. Danforth, Weston and Bancroft, supplied by M. Palmer. Topsheld and Springdale, supplied by A. A. Gilden.

Charles F. Allen, President of Maine State College, member of Orono Quarterly Conference. Enoch T. Adams, Kingsfield, Fredman and Salem, C. W. Averill; one to be supplied. Farmington Falls and Vienna, Jonathan Fairbanks. New Sharon, George R. Wilkins. East Wilton and Temple, supplied by W. M. Howe. Weld and Carthage, supplied by E. R. French. Livermore Falls, Wm. H. Foster. Fayette, John Cole. Wayne, Ephraim K. Colby. North Wayne, to be supplied. Kent's Hill and Readfield Corner, John F. Hutchins. East Readfield, supplied by Berry. Belgrade and Mt. Vernon, J. W. Smith. Wilton, Stephen Allen. Wilton, John Collins. Dead River Mission, P. E. Norton.

Henry P. Torrey, President of Maine Wesleyan Seminary and Female College, member of Kent's Hill Quarterly Conference. Joseph L. Morse and Alden F. Chase, Professors, and John Nixon, Teacher, in Maine Wesleyan Seminary and Female College, members of Kent's Hill Quarterly Conference. Henry C. Sheldon, Agent of Maine Wesleyan Seminary and Female College; member of Kent's Hill Quarterly Conference. Charles J. Clark, transferred to New England Conference, and stationed at Highlands Church, Boston. A. B. Smart, transferred to Rock River Conference.

ROCKLAND DISTRICT. L. D. WARDWELL, Presiding Elder (P. O. Rockland). Rockland, James D. Knowles. Thompson, Leonard H. Bean; S. Thompson, supplied by A. M. Wood. Friendship, George H. Knowles. Cushing and S. Waldoboro, supplied by J. S. Crosby. Waldoboro, John P. Simonton; W. Waldoboro, Eph. Bryant, sup.; N. Waldoboro and Washington, supplied by S. Bicknell. Union, Moses G. Brown. Bangor and Brown Water, Daniel and Round Pond, David P. Thompson. Damariscotta and Mills, W. W. Marsh. Sheepscot Bridge, Benj. S. Arrey. Wiscasset, Charles E. Springer. Georgetown, Phineas Higginson. Westport and Arrows, supplied by A. A. Pl

